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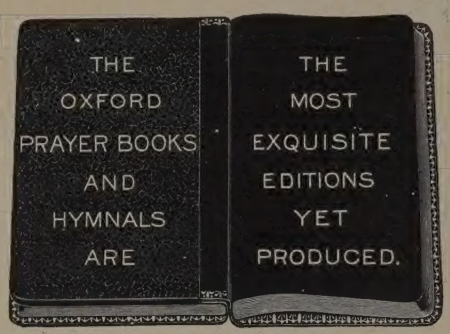

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AN EASTER CALL TO HOPE.

SINCE Easter is the pivotal point in the Christian Year, the lessons to be gathered from the feast must be very many. This year we desire to draw from the festival the lesson of hopefulness. We desire to find in Easter the warrant for a profound optimism.

For look at the world's first Easter. Three days before, the world's true Light had—so far as man could discover—gone out. It had suffered an eclipse; it had been extinguished.

Amidst all the waverings and the misunderstandings of the disciples, they had maintained a real faith in their Lord. True, it was a weak faith; it was an imperfect faith; it was a faith not yet vivified and made productive by the Holy Spirit. But, so far as it went, it was a true faith. They looked to their Lord as One of more than human authority and power. They trusted in Him that He was to redeem the fallen house of Israel. They looked to Him, not only to establish a new kingdom to which the throne of David would be restored, but also to be in some sense, their personal Saviour.

Well, the hopes seemed all to have been passing dreams. They had been visions of the night, floating past the sleeping senses. They had been rhapsodies of an over-eager imagination, which pictured to itself grand castles in the air, that must dissolve into vapor with the return of real thoughtfulness. They had been the imaginings of a disordered mind, which mayhap had dwelt too steadily on the fallen estate of once powerful Jerusalem. Perhaps, even, they had been the ravings of a religious hysteria, the advance token of a threatened insanity.

Had not the scenes of that horrible Friday blotted out all the reality, all the expectation, all the hopes, all the trust, all the promises, all the wistful pleadings for love and confidence that three years of continual following of One only, had engendered? Was it not over—ended in failure? Had not He Himself pronounced, "It is Finished"?

And so the perspective of the first Good Friday must have seemed to the erstwhile disciples an awful awakening to a terrible reality. It was—so they must have considered—the intrusion of hard fact, of inexorable fate, into a world that had been a dreamland. The old perspective of the sea of Galilee, and the wilderness, and of quiet Bethany, and of the mount of Transfiguration must have been a wrong, a wild, a grotesque point of view; and the standpoint of that Friday, in which the power of death had conquered over Life, must be the right perspective. Is not the thought of to-day better than that of yesterday?

Such must of necessity have been the gloomy thoughts of the disciples at the close of that infinitely sad day of trial. It had been foretold that darkness must cover the earth, and gross darkness the people. And that gross darkness had now crept upon them and in them. And the evening and the morning seemed the first day of a new life—a life of cold agnosticism, of broken faith and a broken heart.

And then arose the Easter sun. All unseen, the Spirit of God brooded over the new chaos. All unheralded, God said, Let there be Light, and the tomb burst and Light issued forth. Light, life, gladness, were restored to earth. The failure of Friday was blended into the magnificent triumph of Easter. The victory of Satan was shown to be his final vanquishing. The cry "It is Finished," was shown to have had a significance wholly undreamed of by those upon whose ears it had fallen. Finished—not a hopeless contest with sin and death, but the triumph of a tremendous victory. Finished—the supremacy of Satan. Finished—the hopelessness of death. Finished—the redemption of a fallen world. Finished—the revelation of God in man.

Compare the perspective of the Friday night with that of the succeeding Sunday, and see how again the world of thought had been revolutionized. The new thought, which seemed triumphant on Friday, was, after all, wrong. Easter introduced anew a confident hope, a re-doubled trust, a grasp on the things of God even stronger by reason of the shock that had been given to the old confidence by the paradox of Good Friday.

NOW THE LIFE of the Church ever reproduces the life of her Master. She has her periods in which hope seems uppermost, and again her Good Fridays in which failure, and the triumph of things unspiritual, seem dominant. And in these latter periods devout souls are tempted to despair. It is the temptation of every Good Friday before the rising of the Easter sun dispels the gloom.

And this despair always seems to be the hard, grim truth asserting itself, and giving at last a true perspective in place of one that had been more beautiful, but now appears to be false.

We are very prone to despair. We look out upon the Church—whether upon the whole vista of Christendom, or upon those within the corporate but sundered fold of the historic Church, or upon our own feeble national Church and the Communion of which it is a part, and we see so much within it that seems to speak of the triumph of sin and error and the killing of the truth. We see false prophets making many disciples, and the Church cold, her altars deserted, her priests too often faithless, and her people apathetic. Yes, we exaggerate it all; but the truth itself is bad enough, without the exaggeration. And it seems another Friday for the Church with no Good prefixed to it—for only the after-perspective of Easter turns the Friday of suffering and death into *Good* Friday.

Despair! It comes still to us, clergy and people. Sometimes, tired, sick of it all, they sink into a monotonous toleration of life amidst it, but themselves drop out of its battle. Sometimes they seek relief in another communion, which holds out the hope of deliverance from the specific evils that beset ourselves, and is eloquently silent concerning the evils within its own bosom. Sometimes they surrender to the enemy, and declare their ideals were mistaken; they no longer follow the leadings that once seemed the guiding hand of their heavenly Father. But however they are led through this spiritual weariness to recede from the good fight to which they are pledged, they are allowing their lives to be dominated by the perspective of Good Friday night, when faith ought to lead them to realize the triumph of the Easter victory.

But we are tired. Here, there, repeatedly, we hear practical agnosticism, sometimes coupled with sheer blasphemy, from lips that have sworn to speak God's Truth, as it is written in the Word of God, and as it is received by the Church whose commission to speak has been given and accepted with a solemn oath. And no discipline comes to heal it. And the people love to have it so. And the episcopate is sometimes very weak in the presence of this modern apostasy. And the power of GOLD sustains the evil speaker and silences the tongues of those who might mitigate the evil, and do not.

What, then? Shall we sink into apathy and drop out of the Good Faith? No! The greater the need of the Church, the more cowardly would such action be.

Or shall we throw up the fight in despair and seek a haven in another communion? No! The ills we have are less than those we would quietly assume; but if they were a thousand times greater, it would still remain our duty to fight in the place in which God has put us, against the foes which now confront this wing of God's army. Shame on us, if we even think of deserting where the battle is fierce, in order to find, forsooth, a place in which the soldier may not need to fight! Suppose we do find conflict all about us; has the soldier a right to seek a place of quietness and rest?

Then, shall we surrender, and accede to this new agnosticism within the Church? No! Worse than all others would be this; for to sink into apathy is illogical; to seek a haven of rest because the fight is fierce, is cowardly; but to have part in the propaganda of infidelity is treason.

THEN WHAT shall we say? Why, that the Church's Good Friday, when she is being jeered at and despised and rejected of men, crowned with thorns and nailed to the cross of public contempt, will give way to the Resurrection of her Easter. Our despairing friends are charging themselves with the perspective of the first Good Friday night. Look up! Out of gloom arises a great Light. It strikes senseless those little men outside the tomb, who are guarding a dead Christ with their philosophies of rationalism. It pierces into the hearts of those who come with devotion, and illuminates their hidden thoughts. It vanquishes the night of unbelief and the darkness of agnosticism.

Men and brethren, the Lord is risen! His Church cannot possibly lie buried in the tomb, while He lives again. The Resurrection of Christ is the sign of the life of the Church. Your despair is not only a cowardly thing, but it is also a faithless thing. Will you have no part in the work of His Resurrection life? Will you falter because the enemy assails? Did He falter? Have you any right to seek for peace, other than that peace which the world cannot give, but which neither the world nor the devil can take away?

The perspective of Good Friday—hopelessness, despair—

is dashed to pieces by the triumph of Easter Day. Lift up your hearts! Lift them up! Break forth into singing! Dispel your gloom by bursting into praise! Alleluia! Alleluia! Sin is overcome! Satan is vanquished! Inertia is moved! Truth lives! The Lord God omnipotent reigneth—King of kings, and Lord of lords! And He shall reign forever!

And let no faithless heart respond, Nay, Lord, but evil is uppermost in Thy Church. Perhaps He will meet even such an one with compassion, as He did the doubting Thomas. Perhaps He may demonstrate the reality of the pierced hand and the wounded side, in His Body, the Church. But—

"Blessed are they that have *not seen,* and yet have believed."

THE VACANT DEANSHIP.

IN COMMON with the Church at large we shall await with great anxiety the choice of a Dean for the General Theological Seminary that is appointed to be made next week. We have refrained hitherto from the expression of opinion on the subject, because there appeared nothing that we could say that would be of particular value. The type of man required for the head of any great educational institution would seem to be obvious. The question is less as to the ideal Dean, than as to the degree with which that ideal may be approximated.

But recent events suggest that one qualification in particular be mentioned in this connection. Above all things else, the Dean must be a man who is impressed with the moral uprightness, first to perceive, and secondly to maintain, the inviolability of an oath. There are of course differences of Churchmanship among those who are privileged to be electors at the Seminary, and those differences will come to the surface in the ballotting. Such differences are inevitable in the conditions of our Church life to-day.

But beyond these historic and legitimate differences, there are certain cardinal postulates, to deny which is to become an apostate to the Christian Faith. Such postulates are the declarations of the Creeds. The words forming those declarations have a certain discoverable value. The meaning is fixed and definite. No doubt they are susceptible of greater or less degree of realization; no doubt they convey more meaning to one than to another. But the propositions themselves are sufficiently definite so that to affirm them or to deny them are contradictory acts, either of which is discoverable by the language used concerning them.

The priest of the Church has taken a solemn oath that he does and will maintain an attitude of affirmation toward these postulates. To take this oath is voluntarily to exclude the intellectual liberty of maintaining the opposing attitude. It limits the intellectual liberty of the deponent; but it does so only because he is so convinced of the truth of that which he swears to affirm, that he has a positive conviction that there can in future be no clash between his intellectual convictions and the Faith he has sworn to maintain. So long as those convictions and the Faith coincide, there is no intellectual limitation involved, for the one is identical with the other. There is a perfect cohesion between the interior, intellectual belief, and the exterior postulates laid down as the Faith of the Church.

If at the time of taking the oath of Ordination, these two factors—the intellectual belief and the Creed—be not in perfect accord, there is a distinct violation of personal honor on the part of the man who takes the oath. But the case seems more difficult when one takes the oath in good faith, convinced of the agreement between his intellectual convictions and the Faith, and then afterward, in future years, discovers that the two are not in accord. If one's intellect leads one way, and the postulates of the Creed another, what is the duty of the individual?

Here is distinctly a moral issue, that is independent of the intellectual issue, and is paramount to it. If one's oath had been to teach and maintain the truth *as he should be led to see it,* the intellectual issue would be paramount. The sole question for him then to determine would be that of Pilate: What is truth? He would be justified in teaching the antithesis of the Christian creeds if he were convinced the latter were intrisically false or misleading.

But the "Doctrine and Sacraments, and the Discipline of Christ," are to be ministered, not according to this changing intellectual belief in them, but "as the Lord hath commanded *and as this Church hath received the same.*" The solemn oath thus to do is: "I will so do, by the help of the Lord." This oath is repeated in different form after each of the questions in the Ordinal, while there is also the solemn declaration made in writing: "I do believe the Bible *to be the Word of God.*"

Clearly then, if, unhappily, the time comes in the life of the priest when a discord enters in between his intellectual position and the definite declarations of the Church, his oath compels him, as an honest man, to teach the latter and not the former. But no honest man can teach that which he does not believe. The duty is abhorrent to the moral sense. It follows, that one who has attained this intellectual position has no option, if he be a moral man, but to retire from the teaching office of the Church. The Church is very slow to compel such retirement. Her assumption is that the unhappy priest will choose it voluntarily. If his moral nature has not also become depraved with the sad fall of his intellectual hold on the Christian Faith, he will hasten to do it. The continuance in the ministry of one sworn to maintain a series of declarations which he has ceased to believe, would be intolerable to an honest man.

Yet there are men who thus continue while yet denying, sometimes with irreverence bordering on blasphemy, the Faith they have sworn to affirm. One may charitably trust that the intellects of such are so warped that they do not themselves perceive the hideous crime which they are committing. There is, no doubt, an insanity of intellect which God can perceive and which He may accept as releasing the unfortunate from moral responsibility, precisely as the civil law is lenient toward other criminals who are shown to be irresponsible.

But this form of insanity, this warped moral perception, does not prevent the sane mind from perceiving the clear-cut moral issue involved. *If the intellectual assent and the declared Faith do not coincide, the moral issue is paramount;* the intellectual issue can afford to wait.

The fundamental qualification for the Deanship of the General Theological Seminary is that the person chosen should be absolutely untainted on this moral issue, and absolutely convinced as to the moral duty of those who are, or who may become tainted. We should not be greatly disappointed if the Dean chosen should be one who did not in all respects see ecclesiastical and theological questions as we see them. We have no "favorite candidate" in the contest. We are writing neither for or against any one who has been placed in nomination. But we sincerely trust that this paramount qualification will be kept in mind by the electors. The other qualifications requisite or desirable, are of course such as pertain to the executive management of any educational institution.

WE OBSERVED last week that we should try in this issue to refute the statement attributed, in our New York Letter, to Dr. McConnell, that an alleged decadence in the numbers of the Church was to be charged in part to the Oxford Movement. Dr. McConnell is said to have stated that "the growth of the Church last year" was "just 111."

We cannot discover where Dr. McConnell can have obtained that figure, and so cannot examine his evidence. But according to the *Living Church Annual* the increase in communicants last year—no statistics are available as to baptized members, or as to "adherents" of the Church—was 14,400. Neither can we find the slightest justification for his statement that "the General Convention journal shows the Church to have had a larger membership in 1898 than in 1901." By referring to the two journals named, exactly the opposite is shown. The communicants in 1898 (Journal, p. 445) were placed at 682,926. In 1901 (Journal, p. 399) they were 743,622. This certainly shows an increase of 60,696 in that period in which Dr. McConnell alleges that the journal shows a decrease. We cannot understand his statements, and fear he was entirely misrepresented.

And since there has been no decrease, of course the Oxford Movement cannot be charged with causing it. But beyond that, it is notorious that where the Oxford Movement has been most in evidence, the gain is largest. Some time ago we showed this by comparing the growth of the Church in the Middle West, both absolutely and relatively, with that in Virginia, Maryland, and Pennsylvania. We do not care to reproduce those figures, because we do not desire to seem to exalt one section at the expense of another. Rather, where the Church has been less fruitful do we feel that she ought to be accorded greater sym-

pathy and help, instead of being held up as an "horrible example."

But we do feel that it is right that Dr. McConnell should be invited to make good his allegation, and that the acquiescence of Dr. Huntington in the same charge should also be followed by cogent proofs of it, from his pen.

As a matter of fact, the extreme school humorously calling itself "Broad," is continually repelling weak people from the Church. To our certain knowledge the most recent instance of perversion of one of our clergy to Rome was directly caused by the state of apparent anarchy in the Church, wherein the Fremantle incident, the Hale incident, and the Rainsford episode, followed each other in quick succession. It was the feeling that all this showed the Anglican Communion to have no settled basis of faith that would certainly be maintained, that had its disastrous effect on one mind. The perversion by reason of all that was a weak act; it was a cowardly act, for where the fight is fiercest, there the good soldier remains, and from it only the coward flees; it was an illogical act, for the whole Church has repeatedly been overrun with heresy in her past history and has recovered; but for all that, it was an act for which gentlemen of the school defended by Dr. McConnell, who has never yet met the moral issue that was shown to be involved in the writings and actions of the school he defended, are responsible. Contrast with that, the item printed under the diocesan head of Fond du Lac in this issue, wherein a whole community of Romanists is shown to have been received into the American Church, and to have been placed by Bishop Grafton under the charge of a priest he had recently received from Rome, and one can easily see whether the charge against the Oxford Movement made by Dr. McConnell is true. It used to be said in the early and better days of the Broad Church movement, that the ascendancy of Broad Churchmanship would bring peace and harmony to the Church. Let Churchmen look about them and see whether this prophecy has been realized.

And having said this, and with an expression of regret that any elements of partisanship should have been unnecessarily intruded into the discussion, we must agree that the sad inroads of worldliness, of secularization, of decadence of personal religion, have been a serious menace to the work of the Church. These too frequently have resulted from a preaching that has aimed merely to please or amuse the people. How often do we find this shallow device played; and always with the inevitable result, that as the people are no longer stimulated in their spiritual life, they drop out of their relation to the Church and to all religion. This is one great cause for the decadence in the influence of the Church; and it certainly has not been caused by the Oxford Movement. These are conditions too serious to be treated as partisan subjects, for the purpose of taking a fling at fellow Churchmen. They call for a more spiritual mode of treatment, and Captain Mahan was right when he contrasted the "external benevolent activities" which are the mark of the religion of to-day, with the "personal religion" of the "older days," as a distinct evidence of decadence. Such it is; and Churchmen might well make the attempt to increase this personal religion first rather than the external benevolences. With Captain Mahan we say, "These [latter] are the fruit, not the life."

WE ARE pleased to observe in *St. Andrew's Cross* for April a disclaimer on the part of the national organization of the Brotherhood of St. Andrew of any responsibility for the utterances of Dr. Rainsford at their Philadelphia noon-day services. "The Brotherhood as a body," it says, "refuses to hold itself responsible for everything said by every Priest of the Church who is invited by the Brotherhood to preach at such services."

Our contemporary makes three comments with respect to the incident, and it is fair to the Brotherhood, and, we think, conducive to a right judgment on the part of all concerned, that we should state those comments.

First, The Living Church is said to be in error in declaring that Dr. Rainsford "used the forum of the Brotherhood Convention in Boston to assail the old-time belief of the Church in the inspiration of the Scriptures." It is explained that the meeting in Boston at which Dr. Rainsford spoke, "was not under the management of the Brotherhood authorities. It was held in Sander's Theatre, Cambridge, under the auspices of St. Paul's Society of Harvard, who selected the speakers. The Brotherhood men who attended were present simply as invited guests, and had not the slightest responsibility for what was said." We gladly note the correction. It does indeed relieve the National organization of any responsibility for that Boston episode; but it does *not* relieve the gentlemen of the Philadelphia Local Assembly of the responsibility for inviting to speak on behalf of the Brotherhood, at their official service, one who had abused a similar invitation.

Our good friend then asks "whether it is quite fair to blame such a large organization as is the Brotherhood for everything said at all Services under its management?" Certainly it is not, if reasonable precautions are taken in the selection of speakers, and if a speaker who once abuses his invitation is never given a second opportunity to perform the same offense. If otherwise, there is certainly contributory negligence, at the least.

The third point—an excellent one—is that it is not "the part of Laymen always to sit in judgment on those whom they invite to preach." Certainly it is not. Moreover, it would be grossly unwarrantable for the Brotherhood to discriminate on any basis of degrees of Churchmanship. But where one denies and derides the cardinal postulates of Christianity, he cannot be defended by alleging that his is a peculiar species of Churchmanship, and the laity cannot be accused of "sitting in judgment" when they simply recognize obvious facts. One is not usurping the province of a civil judge when he declares that he saw a man fire a pistol and kill another.

As warm friends of the Brotherhood, we feel that the whole organization has been trapped and placed in this most embarrassing position by the act of the gentlemen of the Philadelphia Local Assembly, unless the latter can plead ignorance of what they were doing.

The wise action of the Philadelphia clergy, regardless of schools of Churchmanship, in sending out the Declaration which was printed in our columns last week, will help to some extent to reassure those who were grievously wounded at what had transpired.

WE TAKE this opportunity to express our entire agreement with a very cogent editorial leader on the questions arising from the Polish overtures to this Church, which we find in *The Church Standard* for last week. The line of thought is similar to that which has been taken by The Living Church; and the conclusions, which are carefully argued in the editorial, are as follows:

"1. An *incorporation* of the Old Catholic Polish Church with the Protestant Episcopal Church would be impracticable for years to come, and might not then be expedient.

"2. It is in no respect necessary to *intercommunion* between the two bodies; and, unless the Polish Old Catholics are involved in some error of faith or doctrine (of which our Bishops must judge), intercommunion is a duty.

"3. The recognition of Bishop Kozlowski's jurisdiction over the people who adhere to him within the limits of any Diocese of our own Church, is warranted not only by common sense, but by amply sufficient precedent.

"4. And finally, while every Catholic duty might be fulfilled in the manner above suggested, nothing need be prejudiced on either part; the Polish Old Catholics would be free to go on in a normal development such as might be best suited to themselves, while our own Church might exercise a salutary influence in many ways without pretending to control and without assuming any undue responsibility."

We are the more pleased at this clear presentation of the case by our able contemporary, since certain suggestions made from other quarters have been such as to cast grave doubts on the good faith of our overtures to the Christian world made in the Chicago Declaration. It has been suggested that by canonical enactment, Bishop Kozlowski should be taken into our constitutional system as a Suffragan Bishop; which is a mode of procedure he has not asked for, and which would directly violate our positive assurance "That this Church does not seek to absorb other Communions." Bishop Kozlowski assumes the good faith of this Church in having given that pledge, and asks us for inter-communion without the "absorption" which would be involved in the creation of a Suffragan Bishopric in the Protestant Episcopal Church for him. The question for us to determine is whether we will fulfil or repudiate our own solemn invitation.

It is a pleasure to see the case so ably and so clearly argued by our contemporary in Philadelphia.

WE HAVE the pleasure this week of printing the Fifty-Dollar Prize Essay on Missions. The winner in the contest is Miss Edith Christina Race of Oxford, N. Y., to whom the congratulations of The Living Church are given.

It will be remembered that this Prize contest was announced in January. Lay people were invited to write on some subject connected with Missions, and to send their manuscripts to this office in competition for a prize of Fifty Dollars. The Bishop of Missouri, the Missionary Bishop of South Dakota, and the Rev. Arthur S. Lloyd, D.D., General Secretary of our Missionary Society, kindly consented to act as judges in the first instance, while the Bishop of Kentucky, Chairman of the House of Bishops, also consented to act as referee in case no two of the judges agreed in their selection.

There were thirty-four essays submitted in competition. Three copies of each were, under our published rules, submitted, bearing no names. One copy of each was sent to each of the judges, after the manuscripts had been numbered, and the key to the numbers had been retained in this office.

It transpired that the three judges each selected a different essay as best, thus showing how difficult it is to make such a choice. It seems proper to record as an honor roll the names of the three selected authors. They were, respectively, Number 5, who receives the prize; Number 12, being Miss Frances M. Buchan, of Philadelphia; and Number 26, Mrs. Wm. R. Lewis, New York City.

The essays by these three ladies, still bearing no names, were then sent to the Bishop of Kentucky, who made the final determination of the Prize essay by Miss Race, which is printed in this issue.

The purpose of the competition was to stimulate missionary interest and study. It was not anticipated that there would be a new message to the Church conveyed by the prize essay, for there is no opportunity for great originality in the presentation of the old-time subject. If some, however, may have been led to a larger interest in missions for their own sake rather than for the possibility of obtaining a prize, the competition will not have been in vain.

The prize will be sent to the winner immediately after this notice is printed. Any other competitors desiring their manuscripts returned, are requested to make early application, accompanied by stamps for return postage.

THE publication of the Symposium on the Name is suspended this week in order to make room for the Missionary Essay and the illustrated and other matter appropriate to the Easter number, but will be continued in next week's issue.

ANSWERS TO CORRESPONDENTS.

F. T.—There are a number of works discussing various phases of the Reunion question; as Dr. Huntington's *A National Church;* and his *Talisman of Unity;* the Minnesota Church Club Lectures (1896) on *Unity and the Lambeth Declaration;* the New York Church Club Lectures (1895) on *Christian Unity;* the Washington Churchman's League Lectures (1902); Lacey's *Unity of the Church;* Canon Henson's books; Mason's *Principles of Ecclesiastical Unity;* Boyd Carpenter's *Christian Reunion;* Spencer Jones' *England and the Holy See,* etc. These run the whole extent from ultra-Protestant to Roman views, though all written by Anglican Churchmen. Any of them may be obtained of The Young Churchman Company.

M. M. M.—We cannot give you the circulations of each of the four weekly Church papers, nor any idea concerning them. We observed the statement of a California clergyman recently to the effect that one of the others had a much larger circulation than The Living Church, with other observations relating to the Church press; but as no one of the publishers of the Church periodicals has any information as to the circulation of any one of the other three, and certainly no one else has, the clergyman in question must have drawn his information from supernatural sources, for he could not possibly know otherwise, and of course would not have made a deliberate assertion from the pulpit to his people, that he could not prove. Judging from reports of our agents and other indirect evidence, one other Church paper has about the circulation of The Living Church, and two have considerable less. We inquired not long since at the principal news stand in one of the larger Eastern cities and learned that The Living Church had much the largest sale over the counter. We make no claims, however, as against our contemporaries. The policy of The Living Church is not to try to undermine the circulation or influence of other papers, but rather to build them up. We go so far as to make and advertise club rates with such of the others as will permit it. The danger to the Church is from people who take no Church paper at all, and are content to be wholly uninformed on Church questions.

B. W. P.—St. Philip the Deacon is commemorated in the Eastern kalendar on October 11th. He is not commemorated in any Western kalendar.

THE ENGLISH STANDARD PRAYER BOOK.

And How it Received its Last Corrections.

CHURCH ATTENDANCE IN LONDON.

The Primate to the Orthodox Patriarch.

DEATH OF DEAN FARRAR.

THERE was issued week before last, as a Parliamentary Paper, the Return to an Address of the House of Commons, secured last November at the instance of Mr. McArthur, the member for Liverpool, for (1) the names of those present at the Conference on Feb. 28th, 1894, of representatives of the King's Printers and the University Presses of Oxford and Cambridge to consider proposed alterations in the printing of the Prayer Book; (2) a list of all such alterations then arranged; and (3) the authority under which the three Presses took action. The Reply of the King's Printers to the Secretary of State's inquiries—the Replies of the two University Presses being in identical terms to the same—begins by stating that after the publication in facsimile of the Book (discovered some years previously) which was originally annexed to the Act of Uniformity of 1662, a Conference of representatives of the three authorized Presses was held on Feb. 28th, 1894, "with the view of introducing such corrections as might appear to be required, and of securing harmony in the editions issued by the three Presses." There were present Mr. G. E. Briscoe Eyre, Mr. W. Hugh Spottiswoode, Queen's Printers; Dr. Bartholomew Price, the Ven. Archdeacon Palmer, representatives of the Delegates of the University Press, Oxford; the Rev. Dr. Kirkpatrick, the Rev. Professor (now Dean) Armitage Robinson, Mr. W. Addis Wright, representatives of the syndics of the University Press, Cambridge; these names being given with the consent of the survivors. The Conference agreed to recommend the authorities of the three Presses to adopt certain resolutions, as specified in the report embodied in the Reply, to the number of thirty-six, and to issue an order that they be observed in all future prints of the Prayer Book until otherwise ordered. In conclusion, the Reply stated (1) that the recommendations contained in the Conference's report was in due course considered and adopted by the Queen's Printers; and (2) that the action of the Presses above cited was taken in virtue of their responsibility for printing the Prayer Book in the most accurate form.

Here are some of the Conference's more important resolutions which were adopted:

"6. That in the Lord's Prayer, wherever it occurs in the Prayer Book, the third petition be punctuated and printed thus: 'Thy will be done, in earth as it is in heaven;'" "10. In the Litany, wherever it occurs in the Prayer Book, print the first suffrage, 'O God, the Father of Heaven,' without any comma after the word 'God;'" "27. In the Catechism, last part, second answer to be printed thus: 'I mean an outward and visible sign of an inward and spiritual grace given unto us,' with a comma after the word 'grace';" "34. The Articles. Introduce a distinct Title Page, as they are no part of the Prayer Book."

With reference to Resolution No. 27—the only one provocative of Protestant hostility—the *Record* newspaper comments as follows: "It is for Parliament to say whether the representatives of the two Universities and of the King's Printers are to make a serious doctrinal alteration at their own wills. Of course we shall hear more of this matter."

The *London Diocesan Magazine* states that the benefice of St. Michael's, Shoreditch, is in the gift of five trustees, Mr. Richard Foster (who largely built the church), the Duke of Newcastle, the Rev. Septimus Buss, the Hon. Gerald Ponsonby, and General Trotter.

The *Daily News'* Church and Chapel Sunday attendance Census for twelve boroughs of the Metropolitan area has already been reported, as to its general results, in your London Letter from time to time. Now, here is the general table for six more boroughs, visited by the staff of census enumerators on the Sundays in February and the first two in March:

Borough.	Population.	Church.	Romanist Chapel.	Protestant Chapel.	Various.
Southwark	203,373	12,339	4,497	19,189	2,818
Poplar	165,352	11,476	2,372	13,194	1,792
Stoke Newington	51,156	6,210	398	9,606	265
Camberwell	255,604	22,145	4,533	34,860	2,365
Bermondsey	129,368	9,255	3,911	12,072	2,178
St. Marylebone	130,661	20,916	5,474	11,551	3,047

Analyzing these figures, it is to be said that in Southwark the religious attendance was 1 in 5. Formerly this South London borough was a stronghold of Evangelicalism, which accounts for the Church being outnumbered by the Protestant dissenting bodies. The attendance was shown to be very much

better at the distinctively Catholic churches than at those of a Protestant nature, while the number of men was something over double in the former to that in the latter class. In this portion of the census, for the first time the figures for early celebrations in Anglican churches were given, the proportion varying from 1 to 89 of the population in the ecclesiastical parish attending the early celebration at St. Alphege's (Catholic), to 1 in 2,370 at St. Stephen's (Protestant). Poplar is on the whole a laboring section, and the aggregate attendance was 1 in less than 6 of the population. The Churches are generally Catholic or "High," and the attendance in the missions was especially noticeable. The aggregate attendance in Stoke Newington was 1 in 3, and in Camberwell 1 in 4. In Bermondsey, a section of extreme poverty, the average attendance at services was 1 in less than 5. The churches are generally distinctively Protestant. In St. Marylebone, a section comprising both extremes of poverty and riches, the attendance was 1 in 3. In 8 churches of this section the attendance exceeded 1,000, six of them being decidedly Protestant. The total attendance at All Saints', Margaret Street (Catholic), was 734, and at St. Mark's, Marylebone Road (Father Adderly, vicar), where incense is used, 729. It appears that rain fell on 9 out of the 15 Sundays embraced within the census.

The second of the annual services of the Anglo-Irish Church Society in connection with St. Patrick's day was held in St. James' Church, Piccadilly, on the eve of the festival of the Apostle of Ireland. The first Lesson was read by the Rt. Rev. Dr. Montgomery, S. P. G. Secretary; the second by Canon Flynn, C. M. S. Secretary. The special Collect was a translation from the Latin in the Irish Missal in the Library of C. C. C. Oxford, *circa* 700 A. D. The sermon was preached by the Rev. A. Boyd-Carpenter, rector of St. Olan's, Hart Street, City. Dr. Jozés setting of the late Mrs. Alexander's poem, "St. Patrick's Breastplate," was finely rendered by the church choir.

The long delay on the part of the Crown in filling the vacant Deanery of Winchester is now over by the appointment of the Rev. W. Mordaunt Furneaux, examining chaplain to the present Primate, as Bishop of Winchester. The new Dean, son of the Rev. W. D. Furneaux, of Swilly, Devon, is of Huguenot descent, and was born in 1848. He was educated at Marlborough College and Corpus Christi College, Oxford, where he graduated (First Class *Lit. Hum.*) in 1872, and was ordained in 1874. He has been Assistant Master at Clifton, under the present Bishop of Hereford, at Marlborough, under the late Dean of Canterbury, and Headmaster of Ripon School, resigning in 1900.

The new Dean of St. David's, appointed by the Bishop of the Diocese, is the Rev. Dr. Smith, Canon and Chancellor of St. David's Cathedral, and vicar of Hay. He was born in 1846 at Pyecombe, Sussex, his father being vicar of the parish; and after graduating at Wadham College, Oxford, was ordained in 1864. What led to his promotion to the St. David's Chapter in 1897 was his notable work at Swansea, in the direction of Church extension, where he had been vicar of the parish church for three years, and of St. Matthew's for seven years previously.

A translation of the letter of the Archbishop of Canterbury to the Orthodox Œcumenical Patriarch, announcing his elevation to the Primacy, appeared (says the *Guardian*) in the Ἐκκλησιαστικὴ Ἀλήθεια of February 21st (O. S.), and is put on precisely the same footing as the letter of the Metropolitan of Athens, which precedes it, and which, like the Archbishop's, announces his election and enthronization. The Primate, in the course of his letter, says:

"It will be our constant care, beloved brother in Christ, to maintain and promote those friendly relations between the Church of England and the Orthodox Eastern Church, which have long existed, and which were especially dear to our predecessors. We shall endeavor to act in the spirit of the Lambeth Conference of 1897, the resolutions of which on this subject (which we append to this letter) are probably well known already to your Holiness. . . . It was our duty on three occasions (1877, 1888, 1897) to act as one of the secretaries of the Lambeth Conference and we can therefore speak from long experience of the entire good will of our brethren in all quarters of the globe to the Orthodox Eastern Church in all its branches. . . . We have often heard with pleasure from our brethren, the Bishop of Gibraltar and the Bishop in Jerusalem, of the cordial welcome given to them everywhere by Prelates of your Holiness' Communion, and of the details of intercourse with them. We earnestly trust that this intercourse may be extended, and we shall be happy to consider any proposals which your Holiness may at any time think fit to make on the subject."

The Primate's letter was delivered to the Patriarch by the Rev. M. R. Swabey, chaplain of the Crimean Memorial Church.

The second ordinary meeting of the English Church Union this year was held under the presidency of Lord Halifax, at St. Columba's School-room, Haggerston, on the evening of yesterday week, there being a large attendance and much enthusiasm. The subject formally before the meeting was, "The E. C. U. and the Coöperation of the Laity in Church Matters," but the speeches were mainly in reference to the Liverpool "Church Discipline Bill." The noble President, in opening the discussion, said, with reference to the Liverpool Bill, that, as he listened to the debate thereon in the Commons, he came to these conclusions: (1) "How absolutely unfit the House of Commons was for a discussion of that sort"; (2) "a feeling of wonder at the child-like simplicity of so many of the members, who are not ill friends to the Church, but who voted for a measure which, if it ever became operative, would do exactly the thing which they would most dislike"; and (3) "the extraordinary assumptions which ran all through the speeches, the way in which the real questions at issue were directly begged, and the way in which the rights of the real laity were entirely disregarded."

The Dean of Canterbury (Dr. Farrar), on whose soul may God have mercy, departed this life at his Deanery-house last Sunday evening, after having suffered physically more or less from creeping paralysis for two or three years past. Shortly before 7 o'clock a message was received at the Cathedral stating that the Dean requested the prayers of the congregation, assembled for the second evensong which was now about half over, and it was arranged by the Vice-Dean to make mention of the matter at the close of the service; but soon afterward another message arrived stating that the Dean had passed away at 7 o'clock. No announcement, however, was made of the fact until the close of the service, when the Vice-Dean read from before the High Altar the various messages which had been received. He then asked the prayers of those present for the bereaved family, and recited the petition for the faithful departed in the Eucharistic Office. The hymn, "Father give us now Thy blessing," with which the Cathedral Sunday evening service always closes, said to have been composed by the late Dean, was afterward sung, and then the congregation stood while the "Dead March" in *Saul* was played.

According to popular taste, Dr. Farrar was one of the most attractive of modern London preachers. Theologically he was a thorough-going Liberal, of the school of Dean Stanley. In his outlook on the state of society in England he was a great pessimist. In this country his personal popularity (says the *Times*) was perhaps "less indiscriminate" than in the United States.

"Certainly in many ways he seemed to stop short of the success which in the general opinion of men he seemed capable of achieving, and he sometimes let it be seen that he felt the failure. . . . He might have been a great and moving preacher, if he had been content to say less in order to effect more. . . . He might have been a great leader of religious thought in England—and there was a time seven or eight years ago, when the Evangelicals, who still lack a leader, seemed inclined to range themselves behind him—if he had been as much interested in the doctrinal facts of Christianity as he was in the fringe of circumstances that surrounded its Founder's earthly life. The basic truths developed by St. Paul gave his style less scope than the luxury and vice of the Cæsar to whom the Apostle appealed."

J. G. Hall.

DUTY.

Forth from the cave of darkness bursts the babe,
Thrown on the world, a naked, helpless thing,
Whether for good or ill, man's astrolabe
Reads not, nor why the astral angels sing
O'er birth of human souls, to whom they bring
Stern duty; and sure judgment, when the will
Wrestles with fate, and falls. Can suffering
Be righteous doom of souls who but fulfil?
Or if, left free to choose, they seek the right,
Yet life-long bear the cross of others' ill?

* * * * * * *

Oh, Father! Soul of Souls! Give us *Thy* light
When, down in gulfs of sorrow all seems night,
Out from the deeps, up-looking, let us see
Stars hid in sunshine—Truths in mystery.

* * * * * * *

By *doing learn*—make duty thy delight,
And serve the Good, with love and faith, until
Life's troubles end, the scales from dim eyes fall—
We *see*, O Joy! and see that Thou art all.

T. D. L.

SHALL THERE BE A COADJUTOR IN NEW YORK?

The Question Continues to be Discussed.

CHURCH OF THE ARCHANGEL OPENED.

Large Confirmation Classes.

LONG ISLAND CHURCH EVENTS.

DISCUSSION of the matters of Bishop Coadjutor and division of the Diocese of New York, active ever since the convention of last September, has been renewed and augmented by the announcement that there will be no special convention for the election of a Coadjutor. Bishop Potter's preferences on these subjects are hard to determine. Some say he favors a Coadjutor; others that he prefers that his work be lessened by the creation of a new Diocese. He himself has outlined plans by which either of these projects may be carried out, but leaves the decision to the convention. Many of those who favor the election of a Coadjutor go farther and name the man whom they favor. The Rev. Dr. Greer of St. Bartholomew's is most talked of, but some hold that he would not accept, and state that he feels that the work of his great parish is as important for the Church as would be that of a Bishop. His own sentiments are, naturally, unexpressed. There is a feeling, however, that Dr. Greer is not sufficiently friendly to the Cathedral project to find favor with the majority, in the case of the election of a Coadjutor. It is recalled that no large sums have come from the wealthy members of St. Bartholomew's parish to aid the work, and there is a sentiment, unjust perhaps, that Dr. Greer is one of those who feel that the vast sums necessary for the completion of the Cathedral could better be used in other ways. It is recognized by all, even by those who have not strongly favored the Cathedral project, that having been begun, it must be finished, and that if a Coadjutor is elected, a man must be chosen who will be willing to push the work to completion.

The Church of the Archangel was opened Palm Sunday morning, and services, heretofore held in the parish house, will from now be held in the church proper. The Archangel, as has been said in this column, is in the lower part of the Harlem section of New York, surrounded with five and six-story apartment houses. In planning the building, to be erected on a plot in the center of a city block, it was the effort to provide for a structure which should be Churchly and yet harmonize with its surroundings. The parish house was therefore designed for the front of the plot and will ultimately be five stories in height, the basement and first floor having already been built. The church is simply the auditorium and is built on the rear of the property, with a wide hallway leading through the parish house. It will seat 1,000 and has a large chancel, with a not high ceiling, and is lighted by side and clerestory windows. Below the church is a large guild hall, with a stage. In the four stories of the parish house that are yet to be built, will be guild rooms and rectory. Bishop Potter preached Palm Sunday evening and confirmed a class, being greeted by a large gathering which filled the church. The building is being paid for as erected, and there is no debt except upon the site, which cost $35,000, $8,000 being paid. The size of the plot is 75 x 150 feet. There are nine hundred families in the parish and the Rev. George S. Pratt is rector.

What is alleged to have been the largest class ever presented in the Diocese of New York was confirmed by Bishop Worthington, acting for Bishop Potter, at the Chapel of the Messiah, New York, Passion Sunday evening. There were 215 persons presented by the vicar, the Rev. G. M. Wilkins, 135 being adult men and women. In the afternoon of Passion Sunday Bishop Worthington confirmed a class of 160 in St. Bartholomew's Church, the members having come from the mission classes of the parish. In the class were eight Chinese, ten Armenians, thirteen Germans, and eight Swedes.

The East Side Settlement House, an enterprise in which Bishop Potter, Messrs. J. Pierpont Morgan, Everett P. Wheeler, R. Fulton Cutting, James C. Carter, and other Churchmen are interested, although it has no direct Church connection, has a new building on the East River at 76th Street. The settlement is about twelve years old and has been housed heretofore in an old brick building inadequate to the growing work. The new structure was opened last week with a reception, and is a three story and basement brick and stone edifice with fine equipment for its work. A unique feature is the provision for women, special rooms being provided for them, whereas in many settlement houses, work for women can only be maintained at such hours as the rooms are not used by the men.

Armonk is a little village in the northern part of Westchester County and is practically to be wiped out of existence because of improvements to the water-shed from which the City of New York gets its supply of pure water. The property has been purchased by the city and practically all buildings will be removed. One to be torn down will be old St. Stephen's Church, which has stood for nearly two hundred years, but which latterly has been but little used. The village long ago ceased to grow, the population becoming smaller yearly.

There was unveiled in the Church of the Holy Communion, New York, Palm Sunday evening, a bronze tablet in memory of the late Dr. Theodore G. White, who died about two years ago not quite thirty years old. Dr. White left a record of work for the uplift of his fellows that would be a credit to a much older man, and the inscription on the tablet appropriately refers to him as "a friend and leader of men," continuing: "Greater love hath no man than that a man laid down his life for his friends. This tablet is placed here by his boy friends." Dr. White was a graduate of Columbia, and with the late Rev. W. W. Moir as co-laborer, worked among the boys of the downtown west side, in and about Holy Communion parish. In a modest way he started a boys' settlement house which he called Gordon House, leaving at his death a fund with which a building is now being erected.

The annual meeting of the Church Club of the Diocese of Long Island was held last week in the new quarters of the Club, the Diocesan House in Brooklyn. Officers elected were: James S. Davis, president; George Foster Peabody, Edward T. Cockey, and Wilhelmus Mynderse, vice-presidents; Sutherland R. Huxton, secretary; and William B. Dall, treasurer. After the business session president Charles H. Levermore of Adelphi College addressed the Club on "English Puritanism," showing its effect on the Reformation epoch. Announcement was made that Professor John E. Genung of Amherst College will speak at the April meeting, the subject being "A Literary Study of the Book of Ecclesiastes."

Legal difficulties being surmounted, the sale of Calvary Church site and building, Brooklyn, has been consummated, the parish receiving $45,000 for the property. St. Barnabas' building, which was purchased by Calvary parish, is to be put in repair at a cost of $2,500, and Calvary services will be transferred there within a few weeks. The name "St. Barnabas'" will be dropped, the church being hereafter known as "Calvary." The old Calvary church building was erected years ago for a Presbyterian congregation. The site is to be used for a $150,000 Young Men's Christian Association building.

The annual corporate communion of the Long Island Assembly, Brotherhood of St. Andrew, was held on Passion Sunday at the Church of the Incarnation, Brooklyn. The Rev. Dr. James H. Darlington, chaplain of the Assembly, was the celebrant, assisted by the Rev. Dr. Bacchus. On the previous Thursday evening the men met in the same church for a service of preparation, conducted by the Rev. Jere K. Cooke of St. George's Church, Hempstead.

A memorial window at Grace Church, Brooklyn Heights, was unveiled by Bishop Burgess on Palm Sunday. The subject is the Ascension, and it is erected in memory of Otto Heinz. The Bishop was assisted by the Rev. Dr. Wrigley, rector of the parish.

Professor Nash has declined his call to Holy Trinity, saying that his duty to the school at Cambridge compels him to remain.

RESTITUTION.

You have defrauded your neighbor. You have done him an injury, not accidentally but on purpose. You have sought your own profit by inflicting a loss upon him. You have taken what does not belong to you but to him. You must proceed to make restitution. Go at once. Go to-day, if you can. State the facts frankly and honestly. Acknowledge your wrong-doing, and repair the harm as fully as you can. It will cost you a struggle to do this. When, however you have made up your mind to the struggle, you will probably find it easier than you expect. But whatever you do, don't keep this burden upon your conscience. It will stand between you and God. It is an obstacle you cannot get over. You may forget that it is there; but there it is; and you are on one side, and Almighty God is on the other.—*Dean Howson.*

Nobility of character manifests itself at loop-holes when it is not provided with large doors.—*Mary E. Wilkins.*

Prize Missionary Essay.

Selected by a Committee Consisting of the Bishop of Missouri, the Missionary Bishop of South Dakota, and the Rev. Arthur S. Lloyd, D.D., with the Bishop of Kentucky as Final Referee.*

MISSIONARY CALLS.

By Edith Christina Race.

A SINGLE vision, centuries ago, changed the history of Europe and consequently of the world. After most of the Jews had rejected Christ, Paul and Barnabas began their labors among the Gentiles, confining their work at first to Asia Minor; but in the midst of this work, which must have seemed so important and so far beyond the powers of two men, there came an interruption. One night a vision appeared to Paul. "There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us." We do not find that Paul ignored the vision, or sought excuses for not heeding the message. On the contrary, they straightway sought to go forth into Macedonia, concluding that it was God's will for the Gospel to be preached there.

Now, after centuries have passed, like calls come to us. We are deaf indeed, if we do not hear them ringing in our ears. The voice of honor, the voice of duty, the voice of events, the voice of the Church, and more than all else, the voice of Christ call us to the work of evangelizing the world.

When our Lord ascended into heaven, He had brought into the world the new leaven which was to transform it and make it the kingdom of God; but this change was only begun. The completion of the work was left to His Church, and the great mission of the Church is to make the world Christian. Nothing less than that will satisfy our Lord's requirement. He said to His disciples: "Go ye therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Not—"Go into your own family, or town, or country"; not—"Go only away from home to foreign lands"; but "into all the world." And that command is not fully obeyed until we have had the Gospel preached in all the world. Those who have heard the Gospel must not be left to themselves. "Teaching them to observe all things whatsoever I have commanded you." Whether it be in our own parish or Diocese, or in China or Japan, in the United States or in the islands of the sea, our duty is not done until every one has had the opportunity to become a soldier of Christ "and manfully to fight under His banner," and every one who has enlisted in that difficult and glorious warfare has had the training without which no soldier can give his leader efficient service.

We owe our religion and all its inestimable benefits to the heroic work of missionaries. Our ancestors were pagans, with a civilization far below that of some heathen countries to-day. To the work of missionaries we owe indirectly, our freedom, our civilization, our culture. Can we escape the stigma of dishonor, if we, attempting to hold fast all that we have thus gained, turn from those whose need of the Gospel and the blessings which accompany it, is as great as that of our own ancestors, but perhaps no greater? What if Paul, or Augustine, or Columba had not believed in foreign missions?

Even the voice of self-interest calls us to this work. Can we be blind to our future peril if the thousands in the slums of our cities and in the South and West, are left in ignorance and too often in degradation? These will have their share in controlling the destiny of the nation. The Church must do her part in making them worthy citizens, or bear her share of responsibility.

In her early history the Church was preëminently a missionary organization. The Church was in her infancy when Paul and Barnabas were set apart for that work. The branch of the Catholic Church through which we trace our connection with the Apostles, owed its very existence to missionary labors. The Celtic Church was founded by missionaries during the Apostolic age. Persecuted by the Romans, it triumphed over them. The Celts in Ireland, converted by missionaries from the British Church, sent back the Gospel to the conquerors of the Britons. Patrick, Columba, Aidan—these names, with many others, have a high place on the roll of those who "went forth for the sake of the Name." In Kent, the Christian religion, utterly destroyed, as the Northern conquerors thought, was restored by Augustine and his band of missionaries. The English Church had not long existed as a national organization when missionaries went forth from England to work among kindred tribes in Europe, where Boniface in Germany, and Willehad in Saxony did most effective pioneer work. When the Church was ready to make sacrifices, she grew and flourished; when the spirit of Missions failed, the Church lost her strength. For a long time the Church in Africa ranked high in wealth and learning, but she was not a missionary Church; she kept to the seacoast. The Church failed there, and now, after centuries of neglect and degradation, the dark continent is one of the most difficult missionary problems of to-day. When the Western Church ceased to be a missionary organization, Europe went into the dark ages, and not until missionary activity began again did the light break through the clouds. Wyclif and his poor priests, as really home missionaries as any who ever lived, prepared the way for the reformation of the Anglican Church. The eighteenth century, one of the least fruitful in the life of the Church, was also a time in which there was little missionary activity. The Society for the Propagation of the Gospel, formed at the beginning of the century, confined its work for the most part to the members of the Anglican Communion in the colonies. Just at the close of the century the Church Missionary Society was formed, and it was not long before the Church began to gain new life. In America, the Church began to recover from the deplorable effects of the Revolution soon after the formation of the Domestic and Foreign Missionary Society.

Not alone by its history, but by every service, the Church calls us to an interest and a share in missionary work. To this our thoughts must be directed if we consider the meaning of the words of the Prayer Book. When we pray, "Our Father who art in heaven," we say, "Thy Kingdom come, Thy will be done on earth as it is in heaven." We do not say in America or Europe, but "on earth." Ruskin has said that when we pray for what we do not want, we are taking God's Name in vain. "If you don't want God's Kingdom to come, don't pray for it. If you do want it to come, you must do more than pray, you must ask for it." In the *Venite*, we sing, "Let the whole earth stand in awe of Him." How can men stand in awe of Him whose name they have not heard? In the *Benedicite* we sing, "To give light to them that sit in darkness and in the shadow of death." In the *Jubilate*, "Make a joyful noise unto the Lord, all ye lands." In the Nicene Creed we say, "Who for us men and for our salvation came down from heaven." Who are included in that "us"? Dare we say that it includes only the American and the European? Even then we cannot escape our responsibility to the Indian, to whom we have given such an object-lesson in applied Christianity. Does that "us" include only the Aryan? Then must the Hindu share with us the benefits of Christ's passion. But in the General Thanksgiving we thank God for His "inestimable love in the redemption of the world by our Lord Jesus Christ." In the prayer for all sorts and conditions of men, we pray that God would be pleased to make His ways known unto them, His saving health unto all nations. In the *Nunc Dimittis* we sing of the "salvation which Thou hast prepared before the face of all people, to be a light to lighten the Gentiles." We pray, "Have mercy upon this whole land." Do we show mercy if we withhold the light from the dark portions of our country? In the Litany we call upon the Redeemer of the world for mercy, and pray to be delivered from contempt of God's word and commandment. As we respond to that prayer, do we think of Christ's great commission, His last command to His Church? Do we mean what we say when we pray, "That it may please Thee to bring into the way of truth all such as have erred and are deceived"? In the Communion Service, as we listen to the summary of the law, we are bidden to love our neighbor as ourselves. We remember that we have been taught by God's holy Apostle to make prayers and supplications and to give thanks for all men. In the comfortable words which we hear after the Absolution, we are reminded that "So God loved the world that He gave His only begotten Son, to the end that all who believe in Him should not perish, but have everlasting life." We hear also what St. Paul saith, "This is a true saying and worthy of all men to be received,

*See editorial explanation.

That Christ Jesus came into the world to save sinners." In the Proper Preface for Easter Day, we praise God for "the very Paschal Lamb, which was offered for us and hath taken away the sins of the world." In the prayer of consecration mention is made of the full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. In the *Gloria in Excelsis* we call on Him who "taketh away the sins of the world."

At all the great feasts of the Church, our hymns breathe forth a missionary spirit. At Christmas we sing:

"Shout the glad tidings, exultingly sing,
Jerusalem triumphs, Messiah is King,
Sion the marvellous story be telling—
Tell how He cometh, from nation to nation,
The heart-cheering news let the earth echo round."

At the Epiphany, our thoughts are drawn toward the nations of the East, whence the Magi came, and we sing:

"Gather in the heathen,
Who in lands afar
Ne'er have seen the brightness
Of Thy guiding star,—
Until every nation,
Whether bond or free,
'Neath Thy starlit banner,
Jesu, follows Thee."

At Easter:

"Loose the souls long prisoned, bound with Satan's chain,
All that now is fallen raise to life again."

The Hymnal is full of such allusions, besides the hymns that are distinctly missionary. All through the Collects, Epistles, and Gospels we find food for thought along this line.

The call of the Church is indeed a loud one. Scarcely less strong is the call of events. Openings for missionary work are to be found in all parts of the world, often the result of most unpromising circumstances. If we go back to the early history of missions in almost every country, we find that the opening came seemingly by chance. A few Saxon slaves were sold in the market-place at Rome, and Gregory sent a mission to England. Centuries later, the appearance of a West Indian slave in London suggested a mission to his people. By the unrighteous Opium War, the vast empire of China was opened to the Christian religion. A naval squadron opened Japan. English trading companies led the way in India and the Northwest of America. Livingstone was lost and found in Africa, and Christian nations awoke to the need there. Many an opening for missionaries came through the discoveries of diamond fields or gold mines. Tahiti was opened by a scientific expedition. A French Emperor unwittingly afforded an opportunity for the entrance of the truth into Mexico. And these are only a few of the instances. Thibet is no longer hermetically sealed, and missions have been established on the very borders of the forbidden land. China is more and more ready to receive Western learning. There is a Chinese legend that at the beginning of the Christian era, the Emperor was warned in a dream of a new religion in the West. For the purpose of learning this religion, he sent an embassy, which went as far as India and brought back Buddhism. Now when the opportunity is greater than ever before, shall we not send them the religion which they ignorantly sought then? Recent events have extended our political sway. "Wherever diplomacy or the rude shock of war has presented an open door and brought within the reach of her influence depressed and benighted races, there the duty of the Christian Church is clear." We are grievously failing in our duty to our new protegés, if we do not share with them our spiritual enlightenment. From all parts of the world men are coming to us. The Indian and the Negro are under our care. In a most remarkable way Providence has given openings for the advance of Christian civilization and the proclamation of the Gospel. "It seems important to recognize the fact that the supreme direction and control of God's Spirit is as real and as active in the work of the modern Church as it was in the time of the Apostles. The faith of the Church in the final triumph of Christianity would be strengthened if all were to feel that the great missionary movements of to-day are as really and completely a part of the divine plan as were the voyages and travels of Paul, or the shipwreck off the coast of Malta."

In many places the heathen themselves are calling for help. Not in dreams, as the man from Macedonia came to Paul, but by their interest in our religion, by the opportunities which they freely offer in many places, by their desire to learn, and sometimes even by their hostility or persecution. For does not a hostile attitude toward the Son of God and His followers show the deepest need?

A little girl in a Chinese village had been accustomed to the sight of the coffin waiting to receive her grandmother, who was old and feeble, waiting for death, but fearing the future. The grandmother heard of a place where even women could learn a way to be happy after death. A neighbor had a daughter who was in a school where this wonderful new religion was taught. She must find out about it, for she was to die so soon. The child must go to the school, and come back to tell her. The girl's father laughed scornfully and opposed the plan when it was suggested, but the grandmother persisted and the child went. She arrived at the school only to find that there was no room for her. The teacher must reluctantly send her away. "Perhaps next year there would be room." But what of the grandmother, so old and weak that she could not expect to live another year? And what of the others like her who must die before they can hear of the One who has conquered death, the "million a month in China, who are dying without God"?

But we need not go to China for such a story. A physician was called to an Indian home where the only daughter of a chief was in the last stages of consumption, and was dying in the midst of the wailing of women and the incantations of medicine men. The physician did all she could for the girl; then left the father alone with his child. When she returned the girl was conscious, and asked if she would live. When her father answered "No," she began to weep because she had no one to take care of her in the happy hunting grounds, and could not go in. "I tried to tell simply the story of infinite love," said the physician afterward, "and sadly wished that I had told it oftener. I repeated to her the story of forgiveness and mercy, and of the happy home hereafter. When I had finished she looked satisfied and said, 'Osseo is not afraid now; the great Chief will take care of her.' Then after a moment she said, 'Osseo has lived many summers and she never heard of Him. When did the white man hear? Who told him?' I answered that it was the story of my people; that my father told me. She looked puzzled; then lifting her eyes to me, she said in a voice already beginning to waver, 'And you never told it before! My mother and my sister died and were both afraid. You have known it all this time, and never told us!'"

Xavier said, "If the lands of the savage had scented woods and mines of gold, Christians would find courage to go there, nor would the perils of the world prevent them. They are dastardly and alarmed because nothing is to be gained there but the souls of men. Shall love be less hearty and less generous than avarice?"

To the unbelieving world Christ's word is "Come." To His Church His word is "Go." How shall the first obey if the second refuse? "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach except they be sent?"

What answer are we giving to all these calls?

"The restless millions wait
That light whose dawning maketh all things new,
Christ also waits, but men are slow and late.
Have we done what we could? Have I? Have you?
The clouds of witnesses above encompass us!
We love to think of all they see and know;
But what of this great multitude in peril
Who sadly wait below?
Oh! let this thrilling vision daily move us
To earnest prayer and deeds before unknown,
That souls redeemed from many lands may join us
When Christ brings home His own."

What can we do? To some of us comes the call to go. To many more the call must be, "Let go." The fields are waiting for workers; the force at the front is not sufficient to enter all the open doors, but the Church must make it possible for men to go. We can help by giving liberally of what God has given us; but with our money, we must also give our prayers—"The gift without the giver is bare." Christ said to His disciples, "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." "Ask of Me, and I shall give thee the heathen for thine inheritance."

"Give of thy sons to bear the message glorious;
Give of thy gold to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.
Publish glad tidings;
Tidings of peace;
Tidings of Jesus,
Redemption and release."

A MAN is little the better for liking himself, if nobody else likes him.

PLANTING THE CHURCH IN THE SOUTH PACIFIC ISLANDS.

By the Rt. Rev. Alfred Willis, D.D.,
Missionary Bishop in Tonga.

SOME of the readers of The Living Church having taken an interest in the effort to plant our branch of the Church in the Western South Pacific, at the direct call from some of the native people, I send you a photograph of the interior of the building which is serving for the first church of the Anglican Communion in the kingdom of Tonga, a site for a church not being yet obtained.

The building is merely a corrugated iron shed, without ceiling, lining, or floor other than native mats, except under the altar. It belongs to a society of women for *gnatu* making, gnatu being the native cloth called in Hawaii *tapa*. On the beams will be seen large bales of this cloth, and on each side the long circular frames on which it is made.

The altar was made here, the altar-cloth and the rest of the furniture of the sanctuary, excepting the font, being that which had been for years in my Tolani chapel in Honolulu. The font (which has to be kept by the altar, and brought out when required) is a large shell of a kind that abounds in these waters, set on an octagon pedestal of kauri wood sanded, the work of a Chinese pupil of mine from Honolulu.

ANGLICAN CHURCH IN TONGA.

In this building, with no external signs of the Catholic Church, other than a surplice worn by the reader, who stood at a table *more Wesleyano*, I found a congregation of 100 natives assembled on Sunday, June 22nd, 1902, the day after my arrival, to use the order for Morning Prayer in the Tongan language. It was from these people, who had found the unsatisfying nature of Wesleyanism, that the appeal had been made to me to come over and help them. The Tongans are a musical people, and the service was choral without any instrument.

On my way from Honolulu, I had spent a week at Pago Pago, where we were hospitably entertained by the commandant, Capt. Sebree, U. S. N. Here I celebrated the Holy Communion, using the American Liturgy. This was probably the first occasion on which the Holy Communion had been celebrated in Pago Pago according to either the English or American office. I had become familiar with the American service during the three months that I was Bishop of the Protestant Episcopal Church in the Hawaiian Islands. For I am glad to take this opportunity of pointing out, what does not seem to be generally understood, that the process by which the transfer of the See of Honolulu was effected was as follows: The Anglican Church in Hawaii, being an independent branch of the Church, adopted by Synodical Act, the American Prayer Book, and the title of the Protestant Episcopal Church in the Hawaiian Islands; and then applied to the territorial authority for the civil sanction to the change of title to its property. For nearly three months, under the title of the "Protestant Episcopal Church in the Hawaiian Islands," the Church of the Anglican Communion in the Islands continued the same independent branch of the Church that it had been before under the title of the "Anglican Church in Hawaii," but unconnected with the Protestant Episcopal Church in the U. S. A., until, on April 1st, the jurisdiction of the Protestant Episcopal Church in the U. S. A. was extended to the Islands, and the hitherto independent Protestant Episcopal Church in the Islands became a Missionary District of the Protestant Episcopal Church in the U. S. A. I call attention to this, because it seems to be a puzzle to some to understand how the Church in the Islands could be the Protestant Episcopal Church without being connected with the Protestant Episcopal Church in the U. S. A. There was nothing to prevent it having borne that title all through its history.

Nukualofa, Tonga, Feb. 12, 1903.

"It is very certain," say the New York *Christian Work and the Evangelist* (Pres.), "that the union of Protestantism, when it comes, will not come by the way that Bishop Carpenter calls surrender, by the emasculating of the theology on which any denomination bases its separation from the others. The Archbishop of Albi was profoundly right when he replied, a few months ago, to the Pope's inquiry whether there was danger of a schism in France, 'No, your Holiness, for people must be in earnest to cause a schism, and the Catholics of France are not in earnest.' Conversely, people must be in earnest before they can find a basis of union, and the way to Church union can never be along the path of indifference to doctrine. The doctrine of every Church is that segment of the whole truth which the minds of its most competent adherents are capable of receiving; it is by enlarging, not diminishing, the area of their apprehension of truth that different classes of minds must be brought together. Nor will the churches ever find union along the lines of practice. It is impossible for all men to enjoy the same ritual or find rest in the same ecclesiastical order. As a matter of fact, the practice of hardly two churches in any one denomination are precisely alike, and even in the Roman Catholic Church there are ritualistic variations innumerable."

The church-going inhabitants of St. Aidan's, Carlisle, were surprised on reading their parish magazine for February to find a novel announcement from the new vicar, the Rev. S. Swann. It was to the effect that he had been sharpening 540 pencils, which will be placed with writing paper in the church pews, in order that the vicar may construct from them when left a visiting list. This is quite a new labor-saving contrivance, and might be adopted by many of the clergy with advantage to all concerned. It may be quite right that the bulk of the parson's visits should be paid to the poor, but it seems that of late years the people of more independent means have been a good deal neglected. Can the clergy afford to alienate the better educated classes by ignoring them altogether? —*Scottish Guardian.*

Helps on the Sunday School Lessons.

Joint Diocesan Series.

Subject—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E. LOFSTROM.

THE EMPTY TOMB.

FOR THE FIRST SUNDAY AFTER EASTER.

Catechism: XIX.—Requirements. Text: Rev. i. 18.
Scripture: St. John xx. 1-18.

CONTINUING our study of the Resurrection, we take up to-day the witness of the empty tomb. And a most important witness it is. It is only very recently that the full importance of that witness has been understood. It furnishes us therefore with an example of the richness of the mine of the inspired Record which is constantly yielding new and unsuspected treasures.

Each of the four Evangelists has something to say of "the place where the Lord lay." St. Matthew and St. Mark both record the words of the angel: "Come see the place where the Lord lay" (xxviii. 6; xvi. 6). The place is confidently offered as convincing proof. And the other two give the complementary side of the picture and show that its effect upon the two foremost Apostles at least was nothing less. St. Luke (xxiv. 12) relates that "Peter . . . . stooping down beheld the linen clothes laid by themselves, and departed wondering in himself *at that which had come to pass.*" The sight of the place had convinced him of the fact of the Resurrection. St. John tells us (v. 7) that after St. Peter, he himself went into the sepulchre, "*and he saw and believed.*" He even lays emphasis upon the fact that it was the sight of the place and the clothes that had convinced him, by adding, "For as yet they *understood not the scripture* that He must rise again from the dead." Taking the four accounts thus side by side it is evident that there was something very remarkable about that sight which could be offered and accepted instantly as proof of a fact which was plainly not expected by the Apostles and the prophecy of which they did not even remember when convinced of the fact. When the full meaning of the Greek words originally used by St. John is brought out, it is all clear, and we see why the effect of that sight was so remarkable.

When a body was prepared for burial at that time, there was wrapped around and around it long strips of linen, which served also to bind the spices next to the body. This would add considerable to the bulk of the whole. But this winding did not include the head. A separate head piece was provided for that. Now when Jesus rose again from the dead, His body, though the same body, was not exactly as it had been before. It was changed into "a glorious body," not subject to the ordinary laws of space and material. This is plain from the whole subsequent history of the great forty days. So He did not unwind this linen cloth or carefully fold up the napkin which had been about His head. No need of that. "In a moment, in the twinkling of an eye" (I. Cor. xv. 52) His Body was changed into its new, glorious condition, and He passed out of the clothes and also out of the tomb; and when later the angel rolled away the stone from the mouth of the Tomb, it was empty. Yes, and the sight which met the eyes of the loved ones who accepted the invitation to look, was to see "the linen clothes lie," not unwound, not unfolded, but simply *collapsed* in the place where the body had lain. And the napkin which had been about His head was there also undisturbed in the place where the head had been.

The participle (ἐντετυλιγμένον) is perfect middle and can only convey the idea that *as it had been wrapped up separately* (χωρὶς) so it was found "in one place." If it had been aorist it might have been interpreted as it commonly has been by commentators. As it is, St. John makes it clear why "the place where the Lord lay" was such a powerful witness to the Resurrection. The place and the clothes showed beyond question that He was risen; not as at least Mary Magdalene supposed, that His body had been removed. No one had unwound and thus removed the linen clothes. The body of the Risen Lord had simply passed out of them and there they lay, the silent and convincing proof of "that which had come to pass."

The other half of the lesson tells of the first appearance of the Risen Lord. It was to Mary Magdalene. The story is simply, clearly and beautifully told. Verse 17 is the only one that needs explanation. It shows that at that time Mary had not yet realized the true fact of the Resurrection. When at last she recognized Jesus, she said not as St. Thomas later was to say, "My Lord and my God!" but "Master!" and the "Be not clinging to Me" shows that she had run to Him and accepted Him in the old way. Without thinking what this all meant, too dazed to reason, when she saw Him she simply thought with joy that she had her old Master and Friend back. She, too, had seen the empty tomb. She had even entered in and seen the place where the Lord had lain (St. Mark xiv. 5).

But, perhaps because the love of woman is more timid and the mind less logical than that of man, she did not make the deduction that St. Peter and St. John had made. She, without asking how, thought simply that Jesus had been restored to her. Jesus' words led her on from that partial view to apprehend the truth as it was; and that she so accepted it is shown by her message to the disciples, that she had seen "the Lord." She was thus made to realize that He was truly risen from the dead, and not restored to the old life.

The story teaches us, among practical lessons that:

1. Love best prepares the heart to receive revelations of God's truths.

2. Those who know "Good news" must tell it to others who may be blessed.

3. The Risen Lord shows us that what the heart of man has longed for is true beyond doubt.

(1) It was to those who loved most to whom the risen Lord first appeared. St. John needed the least evidence, because he loved most. To all who loved, evidence sufficient for each was given, and to St. Thomas was given even his own test and evidence. But it was declared: "Blessed are they who have not seen and yet have believed."

After His resurrection, the Lord appeared *only* to those who believed and therefore loved. It was only by disciples and "brethren," never by enemies, that He could be seen. And so it is still: "If any man will do His will, he shall know of the doctrine." Learn to know the life of Jesus Christ, and so to love Him and obey Him, and you will understand, better than the wise in other lines, what His love has accomplished.

(2) "Mary came and told the disciples that she had seen the Lord." That was the first thing to do, because it was good news that she had learned, not for herself only, but for everyone who loved Him. Those who realize the good news that Jesus can save them from their sins have the even wider obligation to go and tell all who have the same need, and that is "all mankind." We must be witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." That is, as a map will show, not only in our own city (there first), but then in the Diocese, then in the domestic field, and finally into "the uttermost parts of the earth."

(3) The text comes with the assurance of this lesson. It might be shown by scientific argument that what is persistently longed for and desired, must receive satisfaction. There is, in one sense, no such thing in the universe as a persistent unsatisfied general desire (*vide* Fiske's *Through Nature to God*). But here we have more than the assurance of reason—we have the sure and certain voice of One who never deceived, and who can speak from the experience that He Himself has passed through. Analyze it, clause by clause, and see how the whole Easter story and its results are told by the text. "I am He that liveth, and was dead: and behold I am alive forevermore, Amen; and have the keys of hell and of death."

THE BEST LIFE.

THE COMPLETE LIFE is the best. The strongest man is he who can enjoy to the full and without loss or hurt every true pleasure and use to the uttermost every opening opportunity. The Master spoke some straight words about cutting off the right hand and plucking out the right eye, but to him such expedients were hurtful and never to be resorted to except in life's extreme. He took no pleasure in the maiming of life and His desire was that men should enter into the full enjoyment of life's best things with two hands and two eyes. Hands were not made to be cut off, nor eyes to be plucked out, but every faculty was intended for its own exercise, and for it pleasure and opportunities were made to match. But life is an experiment for us all. Our business is to make the most of it, both in enjoyment and service.—*The Presbyterian.*

TALKING and eloquence are not the same; to speak, and to speak well, are two things.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A PERSONAL EXPLANATION.

To the Editor of The Living Church:

AS YOU have published the open letter of the clergy and Coadjutor Bishop of Nebraska in which I am charged with conduct unbecoming a priest of the Church, etc., will you kindly allow me to present my side of the case, and allow me at the same time to vindicate my course before my brethren of the Church at large?

In the first place there was nothing in the little paragraph which has raised such a "tempest in a teapot" worthy of all the stir which it has created. I had been reading in the *Crozier*, the official organ of the Diocese, the Pastoral Letter of Bishop Worthington in which he exhorts his brethren of this Diocese to practise self-denial and self-sacrifice, and as I read, the thought of the hard-working missionaries in the field who are living on stipends which barely enable them to keep soul and body together, came into my mind, in sharp contrast with the luxury in which the writer of the Pastoral is at present living—it seemed so absurd if not comical, that I referred to it in my parish paper as "a Pastoral at long range from the Hotel Manhattan." That was the head and front of my offending.

The news gatherer of the Associated Press saw my allusion to the Pastoral, and at once flashed the news over the wires that the rector of All Saints' Church, Omaha, had severely criticised his Bishop for attempting to govern his Diocese while living in affluence at the Hotel Manhattan, New York. I did nothing of the kind, nor did I make any allusion to the six hundred dollars of his salary which he still retains, and which he declares he uses for his expenses while occasionally making a visit to his distant Diocese. If my allusion to his Pastoral as "a long range Pastoral from the Hotel Manhattan" can be made to cover all the charges and criticisms which the sentence has aroused, I can only say I am willing to stand by my words. The manifesto which my brethren of the clergy in Nebraska published admits the truth of what they say I did allege, in confessing that the relation of Bishop Worthington to his Diocese is extra-canonical. They admit the existence of the canon requiring residence, and then say it does not apply to a sick man! By what authority do they make this assertion? Let us suppose that after the election of the Governor of Nebraska his health breaks down and he decides that he must live in New York indefinitely; how long would he be permitted to retain his title of Governor of Nebraska and direct the affairs of State from his New York residence, drawing part of his salary at the same time?

One of my clerical critics in this city asks if I would dare criticise my commanding officer if I were in the army. Most assuredly I would, if the commanding officer lived fifteen hundred miles away from his forces, while an active campaign against the enemy was going on—he still insisting on retaining his rank and title, to say nothing of his pay.

I have been dragged into this controversy by the discourtesy of my brethren of Nebraska who summoned this "star chamber" council without my knowledge, and without giving me an opportunity to say a word in defence or explanation. I still believe that the House of Bishops should not be allowed immunity from the law of the Church. If they have a jurisdiction they should serve it without fear of death, not hand it over to someone else, or get a supply to enable them to live at ease elsewhere. I have no objection to Bishop Worthington living in New York and retaining his title and office of Bishop, but in common justice and in obedience to canon law, he should resign his jurisdiction over Nebraska. On looking at the various Church Almanacs I find that Bishop Worthington's address is given as follows: "George Worthington, S.T.D., LL.D., Bishop of Nebraska. Residence—April 15th to Nov. 15th, Pittsfield, Mass.; Nov. 15th to April 15th, Hotel Manhattan, New York." I believe that I voice the sentiment of the entire laity of this great State when I assert that we want a Bishop who is not afraid to live in Nebraska; and now that these brethren have raised the issue, I hope the agitation will go on until this crying evil of absenteeism is abolished.

T. J. Mackay,
Rector All Saints' Church, Omaha, Neb.

[We append a note to this, simply to ask that the subject matter herein treated be now dropped, so far as The Living Church is concerned. Communications dealing with personalities are always distasteful to us, but we appreciate that the writer of this letter is entitled, in fairness, to make his explanation and defence. That done, and the letter of the Nebraska clergy, with our own editorial statement, having previously been published, we do not feel that a continued discussion would be useful to the Church, and we therefore ask those who agree with the position of the Nebraska clergy to waive the privilege of rejoinder, which we usually accord in such matters, that we may now declare the discussion at an end.—Editor L. C.]

THE LATE DEAN FARRAR.

To the Editor of The Living Church:

IT WAS with much regret that I read in your issue of March 28th by—to quote his own phrase—"an ultra-ritualist without any justice in his soul," an attack upon my deceased brother, the Dean of Canterbury. Honest criticism in life all must meet, but surely over the hardly cold remains of one who did much of noble work, it is beneath the dignity of The Living Church to allow some living critic to snarl. With his adjectives—well, they are a matter of choice; let them go. With his facts? Did the late Dean omit all reference to Washington? And if he did, does Roland Ringwalt possess occult information as to his motives? In Canon Farrar's lecture delivered in New York, Boston, and Philadelphia, in speaking of the Fathers, he says: "Suffice it for me to quote a testimony which you will all reverence—the testimony of Washington." "So wrote Washington, the Father of his country." Again: "When the sword of Cornwallis was surrendered to Washington, some began to cheer. Turning to them, the noble Virginian said, with a fine rebuke, 'Let posterity cheer for us.'" Not to multiply examples of your critic's falsehood when he says, "Farrar had no words of praise for him," I will close with one more quotation: "He who first in war, first in peace, first in the hearts of his countrymen, has been called by an English writer 'the greatest of good men, and the best of great men,' and of whom your own orator has said that America has furnished to the world the character of Washington."

While the then Canon spoke in generous praise of many, the sons of mother Church were never excluded, even when they would not have agreed with him theologically, as for instance, in this lecture when he says: "In the Church you may look back with pride to the faith and determination of Bishop Seabury, to the large-hearted theology and far-seeing wisdom of Bishop White."

I trust that you will allow this correction to appear, for while I know that you (and I) disagreed in many things with the late Dean, such articles as "R. R." on "Fred. W. Farrar" are not in keeping with the honest Catholicity of The Living Church.

Yours, sincerely,
Chas. E. Farrar.

St. Paul's Rectory, Brainerd, Minn., March 30, 1903.

To the Editor of The Living Church:

ONE is surprised to find this in an article in your paper on the late Dean Farrar, page 760:

"When he visited this country, he delivered a lecture on American Heroes, wherein he praised all the New England Revolutionary worthies, but omitted all mention of George Washington."

Certainly the writer of these words did not read the Dean's lecture "Thoughts of America," delivered in Boston and elsewhere. Where the name of Washington is quoted (p. 69, Alden's edition), he is called, the "noble Virginian," page 75. "America has furnished to the world the character of Washington," p. 78. Another quotation of Washington is found on p. 86.

There are a few other things in this same article, which are unfair, and even uncalled for.

Albert E. George.
Walpole, Mass.

[We ought not to let these criticisms pass without stating that our correspondents have given a very different interpretation to Mr. Ringwalt's article, from that which we had given, and which, we feel confident, was intended. Mr. Ringwalt was certainly mistaken in regard to the Dean's omission of George Washington from his enumeration of American heroes; but the article was one of those vivid character sketches, in which Mr. Ringwalt has been so singularly happy as a rule, and in which we had supposed his inimitable criticism and comparison would always be recognized as good-natured and impersonal. He will regret as deeply as do we that his words should anywhere have left a sting.—Editor L. C.]

THE CASE OF DR. RAINSFORD.

To the Editor of The Living Church:

IF DR. RAINSFORD should deliver a course of sermons during the *Penitential* season in New York, and take for his subject the Sin*less*ness of Sin, and tell the people that it didn't matter much whether they sinned or not, that it was God's business to forgive them, do you suppose any notice would be taken of it by the proper ecclesiastical authorities? No! Unless the same notice is taken of the outrage he was guilty of in Philadelphia. I do *not* agree with your "cold storage" process. If there is any law in this Church, he should be thrust forth, for the whole Body suffers from his presence, even as our first parents were sent forth from the Garden of Eden for the sin of disobedience in setting up their wills against the will of God, doing that which God had forbidden, and turning away from the tree of life which was in the midst of the garden. By what jugglery of words do such men pass the examining chaplains in our Dioceses? By what tricks of the mind and conscience do such men take their Ordination vows, or having taken them and changed, continue to exercise their ministry? I wonder his parish isn't ten times as large as it is, for such teaching should appeal to the thousands who are living in sin and *don't want to repent and put away their sin.*

Is this man insane, or is he honest in believing what he is reported to have said? If the latter, then he has no business in this Church, and should be put out. No Unitarian or Universalist could preach more destructive doctrine.

No, Mr. Editor, for such a case as this, I don't believe, for one, in your "cold storage." The presence of a man like that is a menace to souls and must result in making a shipwreck of the faith of many, if it is allowed to remain.

Yours truly,

Boston, March 29, 1903. Robert T. Babson.

PHILIPPINE INVESTIGATION.

To the Editor of The Living Church:

IT MAY interest you to know that the Adams-Schurz Philippine Investigating Committee, of which I am a member, is collecting a great deal of valuable and interesting material in reference to military operations and conditions in the Philippines, upon which all persons are at liberty to form their own opinion. I will gladly forward printed matter to any one who cares to receive it. Very truly yours,

1305 Arch Street, Herbert Welsh.
Philadelphia. March 30, 1903.

UNBAPTIZED INFANTS—UNCONFIRMED PERSONS AT THE ALTAR RAIL.

To the Editor of The Living Church:

IN The Living Church for March 21st, page 724, it is said of the condition of infants dying unbaptized—We have full confidence "that that loving mercy will protect them from all things hurtful to them and will give them the fullest measure of bliss of which they are capable; but beyond that all is speculative," etc.

Is it possible that any speculation could imagine anything better for the baptized than "all the bliss of which they are capable"? Do you or I expect anything more in heaven than all the bliss of which we are capable?

May I add a word on another matter of present interest? If, when I am celebrating the Eucharist, a stranger to me in the congregation comes forward to receive and I, without previous question, administer to him, do I violate the rubric which says, "None shall be admitted to the Holy Communion," etc.? Does the phrase "admitted to the Holy Communion" apply to every instance of administration? Does it not properly invoke some distinct official recognition of a person as in proper relation with "this Church"?

Do you believe that those by whom this rubric was framed and adopted, intended it to be interpreted in this way of an absolute exclusion from the grace of the Sacrament of all unconfirmed persons?

Politicians have a phrase of putting their opponents "in a hole." It is a method not absent, I sometimes think, from religious controversy. (Rev.) Samuel Edson.

Locust Grove, Kent Co., Maryland.

[We are not certain that we quite gather the scope of the questions put to us in the foregoing letter: but so far as we understand them, we have pleasure in replying as follows:

(1) There may be variations in capacity of bliss in the future life. There is no warrant for a belief in a dead level or uniformity of existence. We probably add to our capacity for appreciation of the life everlasting by our use of the means of grace now. (2) A priest has no right to pass without communicating, any one presenting himself at the altar-rail to receive the Holy Eucharist, unless the person has previously been warned. A stranger should always be communicated. One known to the priest not to be entitled to receive should also be communicated, but the priest should seek the opportunity to explain the Church's law before the act could be repeated, and so learn whether the person, if not confirmed, was "ready and desirous to be confirmed." (3) The general question as to the meaning of the Post-Confirmation rubric has perhaps been sufficiently discussed in recent issues.—Editor L. C.]

UNCONFIRMED PERSONS AND THE HOLY COMMUNION.

To the Editor of The Living Church:

THE question about the rightful admission of unconfirmed persons to the Holy Communion, it seems to me, involves somewhat more than a question of law. I think there is no doubt that the rubric at the end of the Confirmation office is law; but I think there is some practical difficulty (not in this case alone, by any means), in carrying out the law with absolute strictness.

That any priest should deliberately invite "members in good standing of other religious bodies" to receive the Holy Communion, is an inexplicable act, especially as, leaving out Confirmation, it is always uncertain whether such 'members' have even been baptized. Among the Congregationalists and Baptists, cases of unbaptized communicants are not at all uncommon.

But the law as expressed in the rubric is not published so clearly to people at large as is the law in the short exhortation. So it is not at all uncommon for devout people not being of our communion, but not prejudiced against us, being present at communion time, and hearing the short exhortation, to feel that it describes their case and amounts to an invitation, and with this understanding to come forward.

I do not call this precisely "admission" to the Holy Communion. And as to passing such persons at the rail, I remember very well that Bishop Knight once repeated to me the saying of a very eminent Roman ecclesiastic: "The first rule of Divine service is not to create a scandal." Of course were a man "an open and notorious offender," it would be greater scandal to communicate him than to pass him. But that is not the question here.

My conversations with other clergy have led me to believe that we can never act without careful reflection in such cases. The rubric is mandatory, but so are a great many other things. Words must sooner or later be spoken, and they must be true words, but also kind words, and they must be spoken in season.

My point is that very immediate and sharp action is not called for by the rubric, though of course some action is to be expected.

The difficulty with Lutheran Confirmation is usually additional because of the difference of language. It is hard to explain the defect in their Confirmation to persons not thoroughly familiar with our terms. It ought to be done, but if it is attempted in a hurry, it probably cannot be done at all.

Marquette, April 4, 1903. G. Mott Williams.

A CHEAP HYMNAL.

To the Editor of The Living Church:

NOW that several have written about the high prices of our Hymnals when compared with the tune books used by other Christian bodies, I would like to say that I am very much pleased with the richness and correctness of our music, and would not have the standard lowered for any consideration. At the same time it seems to me that there is a way for us to have a Hymnal with tunes for our frontier work, that will be cheap and also high-class. In a place where our Church music was never used before, it would be unwise to sing the same known by two or three different tunes. Now the Hutchins Hymnal has 310 hymns with two tunes and 33 with three, and two with four tunes to them—which gives us 310 which could be left out. Again, this book has:

127 tunes repeated twice.
40 tunes repeated three times.
11 tunes repeated four times.
2 tunes repeated five times.

making 260 tunes which the publishers are compelled to print on account of the arrangement of our Hymnal as it is at present.

I would be glad to know if any one has been able to think

out the problem how we may have a Hymnal cheap enough to be of use in missionary work, and yet *good* enough to be used anywhere else. Yours respectfully,

Hoopa, Calif., March 27, 1903. W. Taylor Douglas.

SHOULD CHURCHMEN ACCEPT FAVORS THAT THEY CANNOT RECIPROCATE?

To the Editor of The Living Church:

THERE has been quite a furor in Church circles recently because of the admission to the Sacrament of the Holy Eucharist of an eminent Unitarian minister. Upon this subject the editorial comments of The Living Church have been so just and so charitable as well as so sufficient that there is no need of further reference to the matter.

I mention it, therefore, simply because it serves to make more conspicuous than it might be under ordinary circumstances an item contained in your New York Letter of March 28th. By this item we are informed that owing to the practical destruction of St. Paul's Church, Yonkers, its congregation has accepted an invitation from the Unitarians to hold services in a hall belonging to them.

As I read this I could but wonder as to whether the Unitarians would have received a like courtesy from the priest and people of St. Paul's parish had their house of worship been destroyed.

We frequently read of instances where the various denominations of Protestantism lend their buildings for the services of the Church. The practice is quite common in the Dioceses of the Middle West.

Yet the moment one of our own buildings is consecrated to the worship of Almighty God, it is set aside exclusively for the services of this Church in such a manner that no others than her own clergy and her licensed lay readers may officiate therein. (Digest of Canons, Title i., Canon 17.)

Thus our clergy and our congregations freely take from other religious bodies courtesies which they will not and which they can not legally return.

It seems to me that there is something radically wrong in this condition of affairs and that the attitude in which it places us toward the other religious bodies is one contemptibly narrow and ungracious.

If the law which makes us exclusive in this matter is justifiable; if it is requisite to the dignity of truth and the welfare of the Church; then it must be upheld. In such a case, however, a spirit of fairness and of common honesty ought to impel our legislators to go farther and forbid our clergy and congregations to accept the free offer of buildings consecrated to God by other religious bodies.

It is an abuse of courtesy to take from others in the hour of your own need that which you will not accord to them if they become suppliants at your door.

The fact that we do not look upon the sects of Protestantism as possessing Divine authority for Christian mission is not sufficient to justify us in receiving favors from them which we will not return.

If our law upon this subject is not necessary to subserve the legitimate interests of Catholicity, the sooner it is changed the better it will be for all concerned.

Our present relation toward the denominations in this matter does not savor of that consistent charity which should distinguish those who seek to have themselves classified as Catholics. Is not this subject important enough to be given thorough discussion in your columns?

Waverly, Ill. H. A. Stowell.

THE GLORIA IN EXCELSIS IN ADVENT AND LENT.

To the Editor of The Living Church:

IN YOUR Answers to Correspondents, March 14th, you state that "The sound liturgical custom is not to use the *Gloria in Excelsis* during Lent."

If I understand aright the rubrics of the Roman Missal and Breviary, *Te Deum* and *Gloria* are used on all festivals although the season be Advent or Lent. On the other hand, the rubrics in Bishop Forbes' edition of the Sarum Missal expressly direct that the *Gloria* shall not be used on festivals occurring in Advent and Lent, *e.g.*, for St. Andrew's Day the rubric reads: *"Si extra Adventum contiguit, dicitur* Gloria in Excelsis. *Si vero infra, non dicitur."* On the First Sunday of Advent there is this rubric: *"Non dicitur* Gloria in Excelsis, *per totum Adventum, de quocunque dicitur missa: nec a Septuagesima usque ad vigiliam Paschae.*

Would some correspondent learned in ritual inform us whether this difference between Roman and Sarum rites is only (as some others) a difference between fifteenth century uses and those of a later day, or whether it is an original difference of use between England and Rome? Yours truly,

New York, April 2, 1903. John Sword.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

WOULD it not be almost a new thing in Christendom for our Church to adopt officially the name Catholic? I speak from no prejudice against the name; for I desire to be always a Catholic Christian, and am convinced that I have been made deacon, priest, and Bishop in the Catholic Church. But I desire to take no step that means no real advance. We are already in communion with the Church of England, the Church of Ireland, and the Episcopal Church of Scotland. We have relations of growing friendliness with the Holy Orthodox Churches of the East. None of these, so far as I am aware, takes the name Catholic as an official title. They are all representative of Catholic Christianity. But that name seems better applied as it is, than made into an official title. The use of the word by the Old Catholics does not, I think, constitute a precedent for us.

I am in favor of a change of name to something similar to that of other branches of the Anglican Communion: "The American Church" or "The Church in the United States of America." G. Mott Williams.

Marquette, April 3, 1903.

[It is not unprecedented to use the term *Catholic* as a part of the local name of a Church. It is thus used in the name of the "Orthodox Eastern Catholic Church" of Russia, of the "Christian Catholic Church" in Switzerland, of the "Old Catholic Church of Germany," the "Old Catholic Church of Holland," and the "Old Catholic Church in Austria," while the official description of the Roman communion in the Vatican decrees is *Sancta Catholica Apostolica Romana Ecclesia*, which latter was intended to describe the Church throughout the world according to Roman ideas, but the same name would be used locally in each country. We quite agree that the historic course in Western Christendom has been to apply a purely geographical name to each national Church, and we also agree that that is the ideal way where only one branch of the Church is found in any land; but it has seemed to us, as to many others, wholly impracticable in a land in which any voluntary body is both legally and popularly called a Church, and in which each communion of the historic Church is represented, and that we are absolutely compelled to choose some descriptive adjective for such use.—Editor L. C.]

A DIALOGUE.

I.

Mother Earth, Mother Earth, thou art worn and old,
And the wounds in thy breast are manifold,
And heavy the burden that thou must bear
Of thy children's sorrow and sin and care:
Dost thou not long for that early time
When thy voice rang clear in the starry chime,
Ere Sin and Death had marred thy grace
And made thee their abiding place?
Then never a sail was on thy sea,
Nor axe had touched one towering tree;
No discord marred the wondrous hymn
Of wind, and wave, and forest dim;
Unstained rose every tranquil day,
Unstained it sank in peace away;
For non but the angels might tread thy sod,
And all was good in the sight of God.

But now, how changed thy fair estate!
How sad and strange thy darkened fate—
A world, whence loud and bitter cries,
And sobs, and blasphemies, arise—
A fallen world—a heavy curse
Sets thee apart in the Universe.

II.

"Hush thee, my child," says the great Earth's voice,
"For God Himself hath said, 'Rejoice!'
Ah, thinkest thou Evil can win the fight
Against Eternal Love and Right?—
What! Knowest thou not Whose steps have pressed
The springing grass upon my breast?
Dost thou not know, whose Form was laid
Three days within my rocky shade?—
Of all the hosts that shine above
Not one can love Him as I must love!"

When we are alone, we have our thoughts to watch; in our family, our tempers; and in society, our tongues.—*Hannah More.*

Literary

Religious.

Sacrificial Worship. I.—In Genesis and Exodus; II.—In the Temple; III.—In the New Testament and the Christian Church. By Wm. J. Gold, S.T.D. pp. 112. New York: Longmans, Green & Co., 1903. (With Portrait.)

In order to understand any great and complicated subject, it is desirable, first, to view the whole of it in outline, to observe the prominent facts and their relation, and to grasp the essential principles which they illustrate:—as in the study of a picture we first impress upon our mind the entire object, before proceeding to examine, in detail, the various forms and minute features which compose it.

This is eminently true of all historical investigation; and the study of sacrificial worship is an inductive study of historical facts, their nature and meaning. The learned and saintly theologian, whose loss we mourn, has furnished in three lectures, contained in this volume, such an outline as we refer to, as brief and simple as it is full and thorough, affording us an introduction to the study of the sacrificial system worthy of the highest commendation. It will be useful to the theological student, and yet interesting and instructive to all intelligent and devout readers of Holy Scripture.

Three principles are laid down as essentially expressed by sacrifice, the first two of which apply to man's primeval state of innocence. They are, in brief, self-surrender to God, thanksgiving, and (after the Fall) expiation for sin. "They form a threefold cord which binds in one all the dispensations of God." They issue from interior acts, but require objective exhibition in divine worship, because man is body as well as soul. He is given lordship over the material creation, that he may use the creature for the Creator.

The author traces the illustration of these principles, by a constructive process, as they develop in facts. In the first lecture he proceeds from the state of man in the earthly paradise to his fall and the introduction of bloody sacrifice in typical expiation, ending with the Passover in Egypt, and adding a note upon the covenant sacrificial action of Exodus xxiv. The second lecture deals with the more elaborated and specialized features of propitiation, self-oblation, and thanksgiving, examplified in the sin-offering, burnt-offering, and peace-offering of the Jewish Church, in connection with the national sacrifices on the day of Atonement. The third lecture, exquisitely written, shows what was transient in the Judaic system; and what, being permanent, goes on to the highest development of the same principles under the Christian dispensation. They unfold into their perfect form in the Holy Eucharist, the one, great, comprehensive sacrifice of the New Law, which is offered before the opened gates of the heavenly sanctuary. The sacrifice of the Christian altar is the Propitiation for our sins, our self-oblation in Christ, and our joyful thanksgiving.

This is a book which one may well read twice over. It is impossible not to acknowledge its general accuracy. We notice one point in regard to which exception may be taken. We might wish that the author had not limited himself, in the first lecture, to a merely subjective view of the offerings respectively of Cain and Abel. Without losing sight of their different dispositions, we conceive a determining element to be also the material of their gifts. We coincide with those commentators who regard Abel's sacrifice as acceptable, because it was the offering which God had commanded, having instituted bloody sacrifice as typical and representative before Him of the Lamb, "fore-ordained before the foundation of the world." On the other hand, Cain's bare offering of the fruits of the earth was only the manifestation of unbelief and self-will. He drew near to worship God in his own way, and not according to the covenant which God had established. "And the Lord had respect unto Abel and to his *offering*: but unto Cain and to his *offering* He had not respect." "By *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his *gifts;* and by it he being dead yet speaketh."

F. H. Stubbs.

Physiology, Fear, and Faith. By Lyman Luther Sperry, A.M., M.I. pp. 79. Chicago: Fleming H. Revell Co., 1902.

To quote from the title-page, this is "a little book containing important facts and suggestions regarding the causes and the cure of disease, the employment of physicians, and the use of medicines."

We wish it had been written by a Churchman and not marred by sundry ignorant, Protestant allusions to Catholic doctrine. Otherwise the book is full of wholesome instruction. Its main theme is a noble one, namely, the bearing of religion upon physical health. The true practice of religion and the peace of a quiet conscience are the fundamental safeguard against disease, and afford the conditions of a sound mind in a sound body. In spite of his prejudices, the author believes the Sacrament of Penance, which he confines to the Roman Church, to be good for the body, as for the soul. "A sincere belief that one is forgiven, and that he can start life anew, lifts a depressing load from the mind, and is consequently satisfying and healthful."

We consider that the line taken by Dr. Sperry is the best practical way to deal with the vagaries of Christian Science, concerning which heresy he makes wise observations. His booklet will be useful as a tract for this purpose. We wish it might suggest the writing of another one on Church principles, which would be free from doctrinal error, and elucidate more satisfactorily the great promise of our Lord: "I am come that they might have life, and that they might have it more abundantly."

F. H. S.

The Adversary, his Person, Power, and Purpose; A Study in Satanology. By William A. Matson, D.D. Third Edition. pp. 263. New York: Edwin S. Gorham. 1902. Price, $1.50.

This new edition of a useful little book has a chapter added on Experience of Foreign Missionaries, consisting chiefly of extracts from the work of the Rev. John L. Nevius, for forty years a missionary in China: "Demon Possessions and Allied Themes." It has also added to the appendix a remarkable exegesis of II. Peter ii. 4-9, in relation to Genesis vi. 1-4. Those who have hitherto considered "the sons of God," in the latter passage, to denote most probably the descendants of Seth, may perhaps be shaken in that opinion by this curious and valuable note, which presents the more ancient supposition.

We need hardly say that Dr. Matson's book is in unison with Catholic belief. It is suggestive to the clergy, but will be found especially useful by lay-people. Interesting and brief, easily read and mastered, it is evidently intended for popular use, and therefore is much more concise and simple than might otherwise be the case.

The author clearly shows the distinction between natural disease and demoniacal possession, the relation which may exist between the two, the reality of the demoniacal possessions recorded in the Gospel and the extreme probability of similar cases, not only in the realm of heathenism, past and present, but even in the midst of Christian civilization.

We may incline to think him over-credulous in regard to the supra-natural character of Spiritualistic phenomena. But however we may account for such manifestations, the author shows that they form a diabolical means of seducing the "unlearned and unstable" from the truth of the Christian religion. We think, indeed, that this is one of the very best books to give those who are in danger of being led astray by the fatal delusions and unlawful practices of Spiritualism.

The book fills a gap in our Church literature and well deserves to pass to a fourth edition, when we hope much-needed references will be added, a number of typographical errors corrected, and the composition in places revised.

F. H. S.

Books of Devotion. By the Rev. Charles Bodington. London, New York, and Bombay: Longmans, Green & Co. 1903.

We experience a pleasant monotony in reviewing the Oxford Library of Practical Theology to which this volume belongs, in that we are invariably obliged to say the same thing. Each work that has appeared thus far, including this latest, constitutes a very useful addition to our theological literature.

This book may be described as a sort of descriptive bibliography of the more notable specimens of devotional literature previous to the nineteenth century, more extended attention being given to those of Anglican origin.

The first three chapters are introductory, and deal with Devotion, Primitive Devotion, and the Devotional Aspect of Sacrifice. They are beautifully written and exceedingly edifying. We regret, however, that Canon Bodington has committed himself to the misleading distinction adopted by Pusey and some other writers between the body and the soul of the Church, *i.e.*, between those who belong externally to the Church without interior sanctity and those who show the fruits of grace whether externally belonging to the Church or not. That such classes exist is undoubtedly true, but to call holy men, and that indiscriminately, the soul of the Church, is surely misleading. The soul of the Church is necessarily Divine—the Holy Ghost. No mere human being or class of men can occupy such a relation to the Church as is implied by the term *soul.* The soul is the seat and source of life to the body. All human members, except Him who is God as well as Man, are *mere* members of the body and beneficiaries of what the soul of the body affords. Holy men may be called "the salt of the earth," but they do not constitute in any legitimate sense the soul of the Church, except on the Protestant hypothesis that the Church is purely a human body.

The list of devotional works surveyed in this volume is necessarily selective. There are some notable omissions. But, on the whole, the selections could hardly be improved upon. As a contribution to "Practical Theology," however, the book would have been improved if the best devotional books of our own time had been considered. The generality of lay folk are necessarily confined to modern books; and it would have been most helpful if Canon Bodington had singled out the best of such books, and had given hints to govern the unskilled in the selection of practical manuals for their own use. But we are thankful for what we get.

The writer occasionally treats of topics suggested by the books

with which he is concerned—topics related to devotion—and his remarks are usually very valuable. But we wish he had not spoken with such unqualified disparagement of the Invocation of Saints. He seems to be unwilling to admit that any direct addresses to the saints in prayer can fail to interfere with the sole mediatorship of Christ. To ask a departed saint to pray with and for us is surely consistent with a belief that God alone can determine the issues of prayer. Nor does the profit of invocations necessarily depend upon any theology as to the knowledge possessed by the saints of our invocations and particular needs. Countless thousands have fortified their faith in the Communion of Saints and the life everlasting by such invocations. This effect would follow even though the *ora pro nobis* should prove to be only rhetorical aspiration.

It is undoubtedly true that the practice is subject to grave abuse, but so are all practices, and the progress of general intelligence is reducing the dangers in this direction very materially. We ought not to condemn unqualifiedly a practice which prevailed in all the Catholic Church for a thousand years, and which is still universal in the Catholic world except among ourselves. Our Articles condemn a certain *doctrine concerning* invocations, and provision has ceased to be made for invoking the saints in our public services; but the liberty of private individuals to invoke the saints *for their prayers* in our behalf undeniably remains untouched.

We may rightly differ in our view as to the desirability of the practice, and may even express our dislike of it, provided we do not condemn those who invoke the saints without superstitiously assigning to them functions which mere creatures do not possess. The reviewer says this the more freely because he has not personally adopted the practice heretofore. Francis J. Hall.

The American Bible: The Books of the Bible in Modern English for American Readers. By Frank S Ballantine. The New Testament in 5 volumes. Scranton, Pa.: Good News Publishing Co. 1902.

These neat little books represent a skilful attempt to make the Bible more readable and intelligible to the average person. It is undoubtedly a fact that the general arrangement and make-up of our English Bible is somewhat repellant to one who is accustomed to modern bookmaking. It is also true that the King James version contains many obsolete words and phrases. We ought not to condemn without sympathetic discrimination the various attempts which are being made to furnish the people with a version which shall combine the qualities of faithfulness to the original, intelligibility to untrained readers, and freedom from such archaisms and peculiarities of book making as are calculated to discourage such readers.

But to produce a good version of Holy Scripture is an undertaking beset with much difficulty, and we do not believe that this or any other current version is sufficiently successful to displace what is called the Authorized Version.

The Revised Version is spoiled for popular use by its over-subtle adherence to the literal meaning of the original, the result being that its meaning is often apparent only to students. It is preëminently a students' version, and as such has great value.

This version possesses the opposite fault, although made with much care and containing many happy renderings. In his anxiety to reach the understanding of average American readers, the translator has borrowed words and figures which cannot be accepted as correctly representing the Greek, and which in some cases involve associations that lower the sacred dignity of Holy Scripture.

We have space only to mention a very few examples. The word *Gospel* is too well established as the English equivalent of the Greek which it translates to be displaced by the phrase *Good News*. However true such a translation is etymologically, it does not convey to our minds the meaning which its somewhat technical use in the Greek conveys. The meaning is not *Good News* in general, but a particular narrative to which the word *Gospel* more obviously refers than such a phrase.

Again, long use as well as etymology has made the word *justify* a much more accurate and intelligible rendering of the original than the phrase *set right*. The fact is that *set right* is not so much a translation as an interpretation, and a highly disputable one at that. Its use is an instance of adopting a short cut which is more plain than true.

We shall mention one more example. *Saloon keeper* is employed instead of the more familiar and accurate *publican*. The Greek does not mean saloon keeper at all, but a tax-gatherer, belonging to a class of men detested by the Jews for their unscrupulous exactions and dishonesty. The phrase *saloon keeper* gives a vulgar tone to the pasasges in which it occurs, and in its context is suggestive of modern *temperance* or tee-total ideas quite foreign to the real mind of Christ.

Among the qualities which should be found in a good popular version are, first, sufficient faithfulness to the original to give a true impression, as far as it goes. A popular version must sacrifice some subtleties of exactness, but should mean in a broad way what the original means in a more subtle way, *i.e.*, where a more literal rendering would fail to be understood by the reader.

In the second place, the meaning of such a version should always be as obvious as is practicable without error. That is, while in some cases more abundant meaning will be found in the original than can intelligibly be presented to the untrained English reader, the English meaning should not be subject to reversal or correction when compared with the original. It should be true as far as it goes. In order that the meaning of the English may be obvious, obsolete and archaic words should be avoided as far as practicable.

Finally, it is exceedingly important that a popular version of the Bible should preserve the lofty dignity of a sacred classic. The King James version is preëminently valuable because it does preserve this. The notion that the Bible is to be read like other literature, and given the most up-to-date and familiar dress of the literature of the day, is grievously at fault. No doubt the Bible is a human literature, but it is the Divine Word as well; and when any one comes to the perusal of its sacred pages he should feel that he is entering into a peculiar atmosphere, one which will mark off the Bible as the Word of God.

The Authorized Version has defects. It contains archaisms, obscurities, and inaccuracies which need removal. But to make it an ideal popular version does not require such subtleties as are found too often in the Revised Version, nor such forced approximations to the language of the market as are found here. A few careful corrections, and the elimination of a few archaisms and obscurities, is all that is required, along with a more modern external make-up. The work has yet to be done. Francis J. Hall.

Papers For Lay Workers.

By Mary J. Shepperson.

PLAY CIRCLES.

WHY not incorporate these with sewing schools? The songs, the plays of the poor children are too often travesties on their home life. Of toys, they know nothing in too many cases. As I write, I behold the vision of a little Italian boy blacking his shoes, with *water,* from an old blacking bottle. I see, too, some little darkies roasting potatoes in a mud-bank, left by some builders. Ah, nationality is strong in its traits!

Years ago, the sewing school pure and simple, was a philanthropic institution, indeed. To-day, however, our church sewing schools are on the decrease. Why? Sewing is now taught in the public schools.

Shall we then abandon the sewing school? With children walking long distances to attend, decidedly not. Our problem is, however, how to increase our numbers, or at least not lose them. Kitchen garden and "patches" (Pratt System) are regarded, it seems, as "airs," or as "unnecessary," according to the untidiness or thrift of the home. Both systems have their place. Garments are always welcome, also to the "little mothers," dolls' clothes. The creative genius is strong in childhood. Other traits are love of change in occupation, and, too, a dislike to hard work. "We do like to get things" is also a truthful confession, upon which to base our operations. We must begin with human nature as it *is,* not as it *should be,* if ideal.

Why then, not have a happy combination of sewing, kitchen-garden and kindergarten games, songs, etc.? Pasting is always enjoyed, and colored crayon work. *Concentration* for a short period will accomplish more than dawdling a greater length of time.

Do not call your work a sewing school. "What's in a name?" Much. "Good Time Club" has a delightful air of mystery, and sounds "old enough" to attract the larger girls. Remember always, that "variety is the spice of life."

The best time for the meetings is Saturday afternoons. In the mornings, the children are often needed to clean at home. Boys' clubs should, however, seldom be held on Saturdays. So many work regularly then in grocers' or butchers' stores.

One play circle grew from two to forty-five in six meetings. The work was very poorly organized, and there was a scarcity of helpers and material, and no sewing. The average attendance was twenty-two. The absentees, by a change in their school time-tables, could not come. This is the disadvantage of a session on any school day, where with crowded city schools, morning and afternoon are both engaged. The only two children voluntarily absent were two little Romanist-Italians, who loved to "paint pictures." After nearly two years, the lady in charge, is occasionally asked on the street by some former little attendant, if "she isn't ever going to begin her 'thing' again?" Just lately, I visited the sewing schools "pure and simple," of two of our largest churches. One which with the garment system had about two hundred pupils, now with patches and kitchen-garden, has less than fifty. The other school with garments, from about fifty has now about fifteen.

THE STORY OF A CATHEDRAL.

The National Cathedral of SS. Peter and Paul, Washington, D.C.

(Copyright 1903, by ELIZABETH ELLICOTT POE.)

I.

SEED-TIME.

"More things are wrought by prayer than this world dreams of."

MUCH interest has been manifested in the Cathedral of St. John the Divine, New York City. This is a worthy project deserving of support, but the people of the nation should not neglect or remain in ignorance of the noble idea of building a Cathedral in the Capital of the United States.

There are few Cathedrals of Europe that have had a more beautiful beginning than the Cathedral of SS. Peter and Paul, Washington, D. C.

True, we have no traditions of saints in the history of this Cathedral, no canonized saints have prayed and lived their holy lives in this dream edifice that is slowly resolving to reality, but there is a legend, a tradition in relation with the Cathedral's history that rivals, if the word may be used in such connection, the legends that hallow the histories and beginnings of European Cathedrals.

PEACE CROSS AND LITTLE SANCTUARY, WASHINGTON CATHEDRAL.

And in future centuries, the singular beauty of one man's devotion and piety, will stand side by side with glories of the saintly founders of the mediæval Cathedral churches of England and France.

The idea of a National Cathedral was conceived in the conception of the Federal City. When the Congress of the United States in 1791 decided that the tract of land given by Maryland and Virginia should be the site of the future Capital, Major l'Enfant, the celebrated architect employed by President Washington to plan out the city, included a great church on a selected site not far from the City Hall.

Major l'Enfant's recommendation follows:

"A church (should be erected) for national purposes, such as public prayer, thanksgiving, funeral orations, etc., and be assigned to the use of no particular denomination or sect; but be equally open to all. It will likewise be a shelter for such monuments as were voted by the last Continental Congress for the heroes who fell in the cause of liberty."

The erection of such a church in a land where Church and State are so completely divorced was, of course, impossible. But it was a master thought, one worthy of fulfilment, for side by side with the progress of the State should march the Church. Wherever monuments are raised to the glory and renown of national heroes and epochs, there should spring beside the material monument, the Sign of the Cross, the Symbol of the Master Hero of the World.

But existing circumstances were too strong for Washington and l'Enfant, and the site was later appropriated to the erection of the present Patent Office. About this time, Mr. Joseph Nourse was appointed first Registrar of the Treasury. Mr. Nourse was a personal friend of President Washington, and like the great General, a devout Churchman. But his was the more fervid disposition given to express itself in outward demonstrations.

His residence, in the vicinity of Tenleytown, was within the boundaries of the Federal District. It was on the present Cathedral Hill and to the leafy seclusion of the grove through the Gothic arches of whose trees the sun shone in softened light and splendor, he was wont to retire for prayer and meditation. Tradition says a constant theme of his prayer was that some day, then shrouded in the far future, a church might be built on Mount Alban as a witness for Jesus Christ and His Holy Gospel, in the heart of the young Republic then winning a place in the Family of Nations.

But the years passed, and with his prayer unfulfilled, he went to his rest and the peace the world neither gives or takes away. Yet his prayer was not wasted. No sincere prayer is. It is the little seed that will bear glorious fruit in the Harvest Home of God's vineyard. The Church in the Diocese of Washington, aye, in the whole nation and in lands beyond the seas, cries in grateful memory of Joseph Nourse, *"Requiescat in pace!"*

Quite a time after Joseph Nourse's death, his old residence on Mount Alban was sold and converted into "St. John's Church School for Boys." An "upper room" was fitted up as a chapel, and here the Church folk of the neighborhood came for worship and service. Among them was Miss Phoebe Nourse, the grand-daughter of Joseph Nourse. She taught Sunday School in the little chapel, year after year, until her health failed.

After her death, in 1850, a small hairpin box was found

among her personal effects, containing forty gold dollars—the proceeds of her work while an invalid—inscribed, "For free church on Alban Hill." From this humble beginning a fund was started, the foundation dug by her brothers and the boys of St. John's School, and on March 3, 1853, St. Alban's was consecrated by Bishop Whittingham of Maryland, the first free church in the present Diocese of Washington.

From that day to this, without the omission of a single Sunday's service, its open doors, services of praise and thanksgiving and Holy Eucharists have been consecrating the site, and many times it would have been sold for secular purposes had not the little Church of St. Alban's stood in the way as God's Sentinel, preserving it for His Sacred uses.

THE BLADE.

"The first fruits oft a blessing prove
To all the sheaves behind."

A short time after the Civil Conflict, at a clergy meeting held at St. Alban's Church, the subject of a new Diocese of Washington was proposed and earnestly debated. After the meeting was over, the rector of the Church of the Epiphany, the Rev. Dr. Charles H. Hall, said: "This new Diocese sooner or later must come." "And when it does come," he added, waving his hand towards the city of Washington nestling in beauty in the valley below, "this must be the site of its Cathedral."

OPEN AIR EVENSONG, CATHEDRAL GROUNDS, WASHINGTON.

Bishop Satterlee writes, in his splendid work, *The Building of a Cathedral:*

"But the Cathedral idea preceded that of the Diocese. Other Christian bodies have laid the foundation of such great schools of learning as the American University of the Methodists, the Catholic University of the Romanists, and the Columbian University of the Baptists; but it was left for our own Church to make the first step in this direction. Under such circumstances and traditions, associations and memories, it was fitting that she should fill a real need and build a Great House of Prayer for all people in the Capital of the Country."

The first donation towards a Cathedral Foundation was the proposed gift by Miss Elizabeth Mann of a property valued at $70,000 as an endowment for a Cathedral Foundation in the District of Columbia.

This gave the impulse to the need always recognized by the Rt. Rev. Bishop of Maryland, then Chief Shepherd of Washington as well. Consultations were held with prominent and influential Churchmen, and the subject of a Cathedral Foundation thoroughly considered before the final, decisive steps were taken.

After the decision was reached to establish the Cathedral, plans were submitted to the Bishop of Maryland, and on the Feast of the Epiphany, Jan. 6th, 1893—a date destined to be historic in the annals of the American Church—a Protestant Episcopal Cathedral Foundation was created by Act of Congress, and the Charter of the Cathedral of SS. Peter and Paul granted. It seems truly prophetic that the charter should have been granted on the Feast of the Church which commemorates the manifestation of the Hebrew Christ to the Gentiles. This great Church is to carry on the work of manifestation to the latter-day Gentiles, who in this noble Capital wander without the fold of the Church but within the reach, if they but accept it, of her loving ministrations and care.

The Constitution and Statutes of the Cathedral were drawn up, a Board of Trustees appointed, and the Rev. Dr. Douglas, rector of St. John's Church, was elected first Dean and Chancellor of the Cathedral. Further bequests besides Miss Mann's were promised, and the work prosecuted with all the zeal consecrated hands and hearts could inspire.

Now arose the question of a site. Although for sentimental and historical reasons Mount Saint Alban was the most desirable and the most beautiful site in the District, and though its selection was justified by the growth of the city in the northwestern direction, yet there were no funds on hand to purchase this valuable and historical property. So an offer of the Chevy Chase Land Company to donate several acres of land—providing buildings costing $500,000 were erected within ten years—was gratefully accepted. At the same time, Mrs. Phoebe A. Hearst volunteered to erect a building for the education of girls.

Soon the Diocese of Maryland was divided and the new Diocese of Washington created, with the City of Washington as its See City. In 1895, the present Bishop, the Rt. Rev. Henry Y. Satterlee, was installed, and one of the first and most prominent duties of his office brought him was the upbuilding of that Cathedral in the See City that had been so planned and worked for in the preceding years.

About this same time it was discovered that the site donated by the Land Company, even with the purchase of adjacent lots, was inadequate for the site of a Cathedral destined to grow and obtain any great age. It was learned that the Mount Alban property could be purchased, but there were no funds on hand to make the purchase, for even the property given by Miss Mann was so encumbered by mortgage and taxes, that at her own request the trust was cancelled.

These were dark days for the Cathedral. No support of a substantial nature could be obtained from the Church without the Diocese, and from no source was the aid proffered that would make the project a reality.

But the silver lining in the cloud soon appeared. Generous friends rallied to the rescue of the noble purpose. Generous friends in New York and other cities subscribed enough to

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NASHOTAH.

The First Attempt to Found a Religious House in the American Catholic Church.

BY THE REV. WM. WALTER WEBB, D.D., President of the Nashotah House.

DURING the ten or fifteen years following the year 1840 there were a number of plans made to found religious communities in the English and American Churches. Vocations to the religious life seem to have been aroused in different parts of the country among both men and women.

It was the natural result of that great movement, started by a small group of scholars at Oxford, to which the Church owes so much.

Many of these plans never produced any result, and naturally, in the attempt to get back a form of life so long neglected in the English Church many mistakes were made and there were many failures.

Without these mistakes and failures we would not have the religious orders which are now so important a factor in the work of the Church. Some men labor, other men enter into their labors.

In 1840 we find Newman writing to Pusey, from Littlemore: "Since I have been up here an idea has revived in my mind, of which we have before now talked, viz., of building a monastic house in the place, and coming up to live in it myself." . . . "Next, as to this plan of a μονὴ: I could not be here much without my library—this is what immediately turned my thoughts to a building; and then all we have said about it on former occasions came into my mind. I am quite of opinion, first that such a scheme cannot begin in Oxford, nor in London or other great towns. Next, I think we must begin with a complete type or specimen, which may preach to others. I am sanguine that if we could once get one set up in Littlemore it would set the example both in great towns, and for female societies." The whole plan is discussed at some length and even the name St. Gregory's suggested by Newman, while Pusey characteristically writes: "Would it not be better to take an English rather than a Roman saint, or why should it not be St. Mary's of Littlemore?"

Newman's defection to Rome put an end to this scheme, the earliest one can trace. Newman's letter was written in March; in June of the same year Lloyd Breck wrote his brother Charles from the General Seminary: "But what think you, dear brother? The following is mooted in our class, and be not surprised if time should strengthen it, that six or eight of us clan together, going out West, place ourselves under Bishop Kemper, all at one point, and there educate and preach; to live under one roof, constituted into a Religious House, under a Superior. Thus and thus only, it is believed, can the Romanist be made to feel sensibly the power of the Catholic Church." Compare this with an extract from a letter of Newman's, written in February to his friend Bowden: "Pusey is at present very eager about setting up Sisters of Mercy. I feel sure that such institutions are the only means of saving some of our best members from turning Roman Catholics; and yet I despair of such societies being made externally. They must be the expression of an inward principle. All one can do is to offer the opportunity. I am skeptical, too, whether they can be set up without a quasi-vow." As early as December, 1839, Pusey had written to Keble, "N[ewman] and I have separately come to think it necessary to have some 'Soeurs de Charité,' in the Anglo-Catholic [Church]. He is going to have an article in the *B[ritish] C[ritic]*. If no one else writes it, he will do so himself." I have been unable to get at a file of the *British Critic* and find out whether such an article appeared. If it did it may have had a large influence in leading Breck and his companions to plan a community.

The idea seems however to have been in the air and to have been working in various directions.

Dr. Pusey founded a community for women in London in March, 1845. About the same time a community was started at Wantage, and Miss Sellon began her work at Plymouth. In this country Dr. Muhlenberg was instrumental in founding the Sisterhood of the Holy Communion in 1845, and the same year a community of men was started, largely through the influence of Bishop Ives, at Valle Crucis, in North Carolina. It is to be noticed, however, that three years before any of these plans had been carried into effect, by April, 1842, Breck and his two companions had come to Wisconsin, bought a tract of 460 acres and built a house 17x22 feet, which is still standing,

STANDING MEMORIALS OF NASHOTAH'S PAST.
OLD CHAPEL. BLUE HOUSE.

and is known as the Blue House—a monument to that early effort to start a community.

There can be no doubt as to the intention of the original four, Breck, Adams, Hobart, and Miles, to found a Religious House in Wisconsin territory. While still in the seminary they met every Friday to say a "private liturgy" and to discuss their plans.

In a letter to his brother, Breck writes: "After prayer in my room, Brother Hobart reported the reception our plan met with from the Domestic Committee. . . . . The subject of dress then came up. Adams said, 'We must not go so filthy as St. Francis, who only wore sandals, a loose gown, and a rope tied about his waist.' 'Hold!' cried Hobart, 'I bargain for a

shirt.' But, seriously, we concluded to wear a uniform garb, and this to be a cassock, of coarse cloth in winter and other material in summer of lighter texture. But the best is yet to be told. Will you not congratulate us? We have a Superior at last—just the man we have so much wanted."

The priest chosen by Bishop Kemper to look after these enthusiastic young deacons, and whom they always spoke or wrote of as "Father" or "Prior" Cadle, seems to have had absolutely no idea of what he was undertaking. He never was anything more than a nominal Superior. Breck speaks of their buying the present property, and writes: "Several are the spots adapted to private oratories." To-day at Nashotah in the chapel and in three oratories there is a daily celebration for a large part of the year.

After describing the place to his mother, he goes on to say: "You have learned that we are in our new quarters, and are really beginning to feel that we are in a *monastery.* We have both cleric and lay brethren. . . . . We have spent all or about all, the money that *Brother* Hobart collected at the East, in the purchase of our land and the building of a frame house; and now are poor, but the *poor of Christ,* and therefore have nothing to apprehend."

Here poverty is emphasized. As to celibacy, Breck had written, in connection with Prior Cadle: "He has all his life

NASHOTAH—FROM ACROSS THE LAKE.

been a devoted missionary, is about forty-five years of age, and has always been a *celibate."* Towards the end when he saw his plans for a community failing, largely on account of the marriage of one of the original four, he writes: "I find it will be impossible to procure men for Nashotah as a divided House; I mean a House that has a married and an unmarried atmosphere about it at the same time. . . . . I am not prepared to marry. . . . . I feel my calling to be a hard life; and married this cannot be." As to obedience, he writes to Bishop Kemper: "It was but a few days previous to your visit to our grounds, that I went to Adams, and solemnly affirmed my wish that he should take priest's orders, and my readiness to pledge obedience to him, under the Bishop, for six years to come; but to this he would in no manner of respect assent." Again he writes: "Had I not been compelled to the charge of Nashotah, I intended to remain a deacon till thirty years of age; and I promised Brother Adams to obey him for ten years, if he would assume the control of matters at Nashotah; but he would not."

The following letter, written by Breck to Wadhams, who later on was the Roman Bishop of Ogdensburg, clearly states his position: "If, dear Wadhams, you conclude to come, remember we receive you on the ground of our first principles, which are: (1) so long as connected with this institution to remain unmarried; (2) to yield implicit and full obedience to all the rules and regulations of the body; (3) community of goods so long as community of purpose; (4) teaching on the staunch Catholic principles; (5) preaching from place to place on circuits—route, mode, etc., to be determined by the Bishop or one authorized by him."

Father Walworth, in his *Oxford Movement in America,* commenting on the above letter, says: "In addition to the practice of poverty, celibacy, and obedience, which as we have seen Breck and Adams announced to Wadhams as requirements of their institute, the principle attached to monasticism since the time of the earliest hermits and cenobites of the desert, that labor must be associated with prayer, was carried out after some fashion at Nashotah, as late as Bishop Kip's visit" (1847).

Continually Breck refers to what he calls *The System,* which evidently, in his own mind, bears the same relation to the life at Nashotah as does the constitution and rule to a congregation or order.

His biographer says: "The heart of Breck clung to his favorite 'System'; and indeed, the intensity with which this original System or Plan had seized upon his mind and heart may be seen all the way back from the beginning."

For instance, he writes: "What we object to is our being scattered, instead of being stationed at one point, under one roof, *held together under our System."* "The original System is calculated to live, should it once be planted, while the modification is subject to speedy dissolution." "We now number thirty-three in family, and I have the satisfaction to assure the Bishop that *our System* has never before been so compact, and so fitted for building upon as at the present moment." "I must work in the System, and be its very life-spring. If I am its soul, the soul must be in the body." "I must confess that all the power that has displayed itself there (at Nashotah) has been owing to that System."

Finally when he found he could not carry out his System, Breck left Nashotah, writing to the Rev. George Schetky, who had been with him there: "I have failed in a System which I never devised (according to the change) and which, since 1844, has not been the Nashotah System, such as I engaged in when leaving New York in 1841." And, asking him to go with him to Minnesota, he writes: "Are you willing to encounter the System again with me?"

Unfortunately, if the System was ever committed to writing, it was lost, and one can only guess at the general outlines of it. There is no doubt that Breck was an enthusiast, his schemes were often visionary and impractical, he was evidently a poor judge of human nature. He lacked absolutely a very necessary qualification for dealing with men under strange conditions, a sense of humor.

He certainly had a strong sense of vocation, and great personal piety and a spirit of self-sacrifice.

He was ahead of his time in the Catholic revival in the American Church, and he suffered for it.

Deserted by both his companions, because one could not stand the hardness of the life, and the other wanted to get married, he knew he had lost the confidence of his Bishop, who never was entirely in sympathy with him, and who felt the pressure of the anti-Catholic movement following the publication of Tract 90 and the defection of Newman. Breck's farewell letters to the Bishop and Trustees of Nashotah House are pathetic reading. They have never been published. They are the letters of a broken-hearted man. He did great missionary work in Minnesota, but the vocation to religion was lost: there was no one to lead the life with him and he could not live it alone.

A few extracts may well close this short sketch of the first attempt to found a Religious Order in the American Catholic Church. "The establishment of a 'Religious House,' in its strict sense, has been well known to our Right Reverend Father and to all our best friends, as it has been to myself, to have been the moving cause of this mission. There has been no manœuvering concealment of this fact." "I consented to the proposition of a change, which outwardly seemed to mean nothing, but in truth struck at the very heart of the system itself, as has since been proven by each successive step of its history. Perhaps, Reverend Brethren, you would wish me to state wherein this great change has consisted. First, then: In the Clerical alliance. Secondly: In the celibacy on the part of all the clergy connected with the House. . . . The unmarried life admitted of very plain, nay very coarse food and coarse clothing. And these are essential features of the Religious House. And

yet these have been dropped in myself and the entire House, simply because the principles of our religious community have been subverted; it was impossible to hold to any attribute of the thing, without holding to the thing itself. We have therefore adopted in a great measure the citizen's dress and with it the citizen's expenses. No religious house that in its infancy depends for its support on the voluntary alms and oblations of the faithful, can bear up under the weight of so great a yearly expenditure as this must demand. With the citizen's dress must come the citizen's diet, which all know to be very different from that of the self-denying appetite of the religious community. When religion, the only right incentive to a life of self-denial, is taken away, everything besides becomes distasteful." "The lay-brothers became ashamed of their name, of my name, of their dress, of their diet, and most of all, of their most devout offices. Religious warmth seemed to be cast aside with all religious names and affixtures. . . . I still held on with only the original idea of a religious house before and in my mind, continually fixed there day and night. Every action was centered in it alone."

THE STORY OF A CATHEDRAL.

[*Continued from Page* 844.]

purchase the Mount Alban property, leaving a large mortgage. The old site was sold and on Sept. 7, 1898, the present Cathedral Close became the property of the Cathedral Board.

In October, 1898, the Peace Cross, given by a New York Churchman, was raised in the presence of the General Convention, then in session in the Capital, of the President of the United States, and of a vast concourse of people. This Cross commemorates the beginning of the Cathedral of SS. Peter and Paul, the first meeting of the General Convention in the Capital, and the events of the historic year, 1898.

The present and final site of the Cathedral is almost ideal. No objection ever offered to it has been sustained. Events hasten to testify to the wisdom of those who chose this fair grove for "the new sowing for God and Man."

The city is growing in a way undreamed of ten years ago, in the northwestern direction, and when the proposed viaduct crosses the deep gulf of Rock Creek, the broad asphalt pavement will connect the Cathedral Close with the great city. It is but the distance of Westminster Abbey to the Bank of England from the Treasury to the Cathedral Close, and but twenty minutes' drive to the White House—the present centre of the city. These facts answer the frequent objections that the Cathedral Site is too far from the city.

Though the Cathedral itself will stand on a plateau nearly four hundred feet above Washington Monument, the ascent is so gradual and broken by undulating surfaces that it is not recognized until the retrospect from the Cathedral Close is seen. Now breaks a scene of poetic vision and beauty upon the delighted eyes of the beholders.

Far to the east are the luxuriant hills of Maryland, touched with the mists of evening and forming a splendid background for the panorama of the city below.

Holding the eye with its grand proportions and lofty outlines, the Capitol gleams, a white vision against the dark blue of the hills. Behind it the golden dome of the Congressional Library catches the sunbeams with answering rays of prismatic color. To the right shines in snowy purity, the Monument to an illustrious Churchman and Patriot, Washington. The new Post Office is also plainly seen, while church, office building, and residences mingle in picturesque beauty within the noble picture.

Below is the rush and noise of the world. Up here is the quiet of the Church. There man battles his weary way and the workings of this mighty nation swell and surge in a restless sea; here the quiet is charmed, it is the Temple of Repose and Peace.

Down there is the twentieth century civilization in its noblest type and form, the government seat of "a free and glorious people"; here is the seat of old and new civilization and a marvellous Kingdom that has grown around the Name and Deeds of the "Man of Galilee."

The ladies of the Cathedral Park Board are making strenuous efforts to beautify and improve the natural graces of the Cathedral Park by planting trees and shrubs, laying out drives and walks and so preserving the natural beauty of the Cathedral Close that when the tall houses and intersecting streets rise up in the days that are to come, the Cathedral Park will remain as a reminder of the old Washington.

[*Concluded next week.*]

EASTER.

"A swirling eddy in the boundless sea;
A bubble bursting in the plashing rain;
A sun-smit vapor fading on the plain;
A thin cloud melting in infinity;
Its chief concerns the merest vanity;
Its highest prize, unsatisfying gain;
Its deepest love the founts of bitter pain—
Such is man's life, and such man's life must be."

So speaks the world; but falsely, O, my heart,
To its sad hopeless saying give no heed;
Receive this word and let it not depart:
"He is not here; the Lord is risen indeed,
To die no more; to live eternally,
Author and pledge of immortality."

St. Mark's Church, Hastings, Neb. (Rev.) Jno. Power.

"He is not here."

EASTER LILIES

On the first glad Easter morning,
Ere the light
Crossed the threshold of the night,
All the stars, the sky adorning,
Sang together, joyfully:
Christ has risen—has risen to-day!
Conquered death with victory!

In their garden-beds of gloom
Down below,
Where the Lord was lying low,
Lilies clustered round His tomb,
Where in silence dark and chill,
Life supreme with pulsing thrill
Conquered death with victory!

Through the centuries' vistas dim,
From the mold,
Lilies fair their blooms unfold,
Every Easter-tide for Him,
Pure and sweet, bright emblems they
Of Life's immortality—
Christ has risen—has risen to-day!
Conquered death with victory!

Easter, 1903. London, Ohio. Margaret Dooris.

EASTER SYMBOLS.

By Linda M. Duval.

THE whole outward fabric of the world is one vast symbol from which the simplest soul can read the great truths of life. It is heaven's vast temple, with massive mountain-pillars, with altar hangings of green, gold, and purple, with reverent tree-and-flower-priests and acolytes, whose eucharistic vestments change with the advent of each new season.

Swept by the mighty harmonies of the wind, thrilled by the soft carollings of myriad songsters, canopied by the vast dome, luminous with star-faces whose eye is the eternal sun, hung with cloud-curtains and redolent with incense, what Cathedral, however grand, can compare with it in matchless beauty, harmony, and power of suggestion?

Every day and season of the Church year is celebrated at the altars of "God's first temple." These "shadows of things to come" and "figures of the true," pass in majestic procession before our eyes, year after year. During the Lenten season, all nature is sad. Leafless trees, whose song-birds are flown,

gloomy skies, and mournful winds, interpret the feelings of hearts filled with thoughts of the travail of our Lord.

But there are glints of gold amid the gloom, and our mourning is not wholly that of those without hope. Here and there the green of promise appears, the delicate hues of the willows, the freshening grass, the fern fronds uncoiling in some sunny corner, a peeping floweret now and then, thread the sombre landscape with bright hints of happiness to come. And when at last, the long vigil is ended, the tears, the agony, the weary days that crawl to their ending, how glorious is the advent of Easter-tide! Golden days, crowding blossoms, ringing wood-music, life and joy everywhere.

Pure lilies replace the fallen tear-drops, fleecy gossamers, winter's gloomy veil, the radiant-hued butterfly floats out from its chrysalis-tomb, insect and flower life is redeemed from its earth-prison, the very streams leap and sing, the forests chant hymns of praise, for is not Easter here the season memorial of the Resurrection of our Blessed Lord, at whose coming every sorrow finds a consoler, every darkened sky, a sun; every frozen heart, warmth and cheer; every hopeless life, a song? The carols and blossoms which ripple and wave about us at this season are not more numerous nor more beautiful than the hopes of those who truly believe and love our risen Saviour.

The voices of nature repeat in unison "*"Surrexit,"* to which the Christian's heart responds, reverently, joyously, *"Vere, Surrexit."*

EASTER MORNING.

Dawn on the hills about Jerusalem,
The Holy Hills, the Holy City where
He lived and loved and died, and so,
Made them, and all, forever holy that
Know Him, the Fountain of Eternal Life. .. ..

Dawn on the hills about our life to-day;
From out the silent darkness comes the grey,
And then the glowing of the red and blue,
The splendor of the purple and the gold,
And all the glory of the rising sun.

Dawn in the heavens, how is it in our hearts?
Unless the Light that came so long ago,
The Light for every man and all the world,
The Dayspring from on high, the glad new life
Like spring to earth, has come into our hearts,
Ah! then there is no Easter Morn for us,
No fresh upspringing into joyous life.

Dear Jesu, Lord, shine in our hearts to-day,
Come now and bring Thy Morning to our souls,
A Light and Life that fadeth nevermore.

Chester Wood.

AN EASTER MEMORY.

By Emily Beatrice Gnagey.

THE verdant springs and golden autumns of more than half a score of years with all their hallowed associations, lie between me and that sacred Easter-tide which shines resplendent among the holy recollections of childhood. Vividly does that Easter Even recreate itself. The stainless blue of a benign heaven overarches the earth which everywhere is bursting into new life. Again I feel upon my eager face the arbutus-laden breath of the hills. Those Pennsylvania hills!

"To me forever grand and fair,
The hills of hope, the hills of God."

The murmuring lay of the river is again borne to my ears. The birds are singing their communion songs. The old, fond fancies that fed my youthful mind are awakened and I am once more an innocent child.

My father takes my small hand in his own firm but tender grasp and leads me to the church where the children have come to hear about the risen Christ. I see father yet, as he stood beneath the stained window through which the mellow sunshine came flooding him in a glorious, solemn light. I see his hand uplifted and hear his matchless voice while he told us the wondrous Resurrection story. And, best of all, I can feel with a heart a-thrill the same rapture of faith. The years of girlhood and young womanhood with their trials and tears and joys have not erased it. It has only grown the stronger, the more intense, the more consuming. As father pointed to the skies and described the transformation of the redeemed in the final resurrection of the just with those inimitably confident though simple words of the Apostle Paul, "As we have borne the image of the earthly we shall also bear the image of the heavenly," there dawned into my soul the Resurrection hope. Though experience and study have clothed that early conception with an intelligence it did not then possess, I cannot but trace the blessed faith to the hour when my child imagination formed its ideal of the risen life. It is the belief that makes life beautiful; the belief that grants me a tranquil triumph over the scenes of change and death that continually encompass me.

Thrice blessed the child—

"whose early feet
The paths of peace have trod;
Whose secret heart, with influence sweet,
Is upward drawn to God."

THE RISEN LORD. *Hoffman.*

EASTER.

"Peace be unto you."

Church of the Living God; thy voice upraise
In joyful Alleluias, clear and strong,
Lest mortal conflict drown immortal praise
And silence Easter song.

The Master's message, trumpet-toned proclaim:
"I am the Resurrection and the Life,"
Amid the mysteries of sin and shame,
Above the storm of strife.

Proclaim it to the nations far and wide,
And breathe it with thy softest, gentlest breath
In ears that hear perchance no sound beside
At the lone hour of death.

Fare forth upon thy Sacramental way:
The pardoned bless, the penitent release;
And through the fury of the battle fray
Whisper thy word of "Peace."

Church of the Risen Christ, thy lofty strain
Echoes the alleluias far above;
And soars triumphant over human pain
In harmony of Love.

G. W.

Our present body is as the seed of our future body. The one rises as naturally from the other as the flower from the germ. We cannot indeed form any conception of the change which shall take place, except so far as it is shown in the Person of the Lord. Its fulfilment is in another state, and our thoughts are bound by this state. But there is nothing against reason in the analogy. . . . The moral significance of such a doctrine as the Resurrection of the body cannot be overrated.—Bishop Westcott.

[Next week will be commenced a serial in six chapters, by Miss Mazie Hogan, entitled "Her Reward."]

The Family Fireside

A TURN OF FORTUNE'S WHEEL.

By Caroline B. Carothers.

CALLING on my friend, Mrs. Graydon, one day, I was pleased to find her unusually bright. She told me that she had come to feel that she would get out of bed in time, if only into an invalid's chair. We talked of mutual friends, mostly women; how some were struggling at a great disadvantage, for want of training in any particular line; some few succeeding in making a living and a respectable place in the community for themselves.

Suddenly she looked up in my face, and asked with childlike simplicity: "What do you think that I could do if I were left to support myself?"

I was so taken by surprise, and such a rush of pity came over me, at the picture of utter helplessness that presented itself to my mind, that I could only stammer out:

"I'm sure that I don't know, dear, just this minute. I can think of nothing that you could do until you regain your health and strength."

"I don't suppose you can," she rejoined with a triumphant smile, "but I can. You know that I lie here alone most of the day. I can't read a great deal, and my brain goes on and on with one train of thought, anything that happens to be suggested to me, until, like a tiresome speaker, I have worn it threadbare. I was talking to my husband last night about what I should do if I were left with no one to depend upon—of course I do not want to be left in such a condition, and have no reason to think that I shall be. It is not my natural instinct to be independent. I always did, and I suppose that I always shall, hang on to some one. I have no patience with those women who want to be independent of their husbands. But my mind is made up as to what I should do if it became necessary for me to earn money. I have thought it all out, and arranged it in my mind, even to the details.

"I would keep a bird and dog store. You know I love animals and plants, and understand taking care of them. I would rent two rooms on the ground floor of a building, in some thoroughfare where many people pass, going to and from their work. I would select a front room with one large sunny window. I know just how I should make that window look to any one on the street. I would line it with moss, drape it with vines, have plants, hanging-baskets, and bird cages in it, and possibly a bowl of fish. You know I am a good judge of dogs. I would make a specialty of young dogs, suitable for pets. I would put a dear little dog in the window, a different one each day. And almost every day, some man would stop to look in the window, and be so taken with the little dog, that he would come in and buy it, and take it home to his little girl.

"I would be obliged to hire a half-grown girl, or boy, to wait on me, and do the rough work right under my eye. I could wheel myself about in those two rooms, feed the animals, and take the responsibility of everything.

"I feel sure that I could make a living for myself and be very nearly happy. I would be surrounded by things I love, don't you know, and would have congenial work."

That evening, when my little daughter and I were having a "good talk," I told her of the hopes and plans of my invalid friend, and the child's eyes were large, and soft with tears, as we talked of how we do not fully appreciate the blessings we have always had.

As time went on, my own affairs engrossed my attention. My precious little daughter, who had always been the embodiment of health and happiness, sickened and died in a few days. I fell into a habit of walking aimlessly about the streets, just to be out of doors and in motion.

One windy, dreary day, I found myself in the little city across the river, hurrying along the main street. My attention was attracted by a group of children standing in front of a window, gazing with envy and admiration at a basket of puppies. The children interested me, and then the tasteful arrangement of the window reminded me of my invalid friend. Impelled by curiosity, I went into the store.

I did not have to ask who kept the place. There, near the stove, with a dog at her feet, and a bird perched on the back of her chair, sat my friend, Mrs. Graydon, busily knitting.

We greeted each other with tearful smiles. She insisted on my taking off my "things," and sharing the lunch which was just being brought in from a back room by a half-grown boy.

Once again we talked of mutual friends, but more of ourselves; of how the unexpected is what happens to all of us. Of how fortunate it was, in her case, that she had been ready and able to rise to the occasion, when both her husband and father had been ruined by the bank failure.

She told me that her husband had been unusually successful in his efforts to start his business again, and thought he would soon be on his feet. She had been so proud and happy in her little shop, that she could hardly persuade herself to leave it, but for one thing: the people *would* buy the dogs, and it hurt her so to let them go away with strangers who might not be kind to them.

HOUSEHOLD HINTS.

Keep lemons in a sealed jar to prevent their spoiling.

Stoves or any iron utensils can be kept from rusting when not in use by rubbing them over with a cloth moistened with kerosene.

Excellent dishcloths or cleaning cloths, may be made from old flour or salt bags. Rip the bags and wash thoroughly, then cut into the desired size and hem.

Iron embroideries on a soft flannel, with the wrong side of the embroidery up. All muslin gowns or shirt waists should also be ironed on the wrong side, whenever possible.

A mucilage that proves satisfactory is made of equal parts of gum arabic and gum tragacanth dissolved in sufficient water to make a thick paste.

Nests of crisp lettuce leaves or water cress or cups made of tomatoes, cucumbers, or green peppers, when used for serving salads, add much to their appearance.

The addition of soda to fresh vegetables gives them an unnatural color which is repulsive and destroys the natural flavor. The natural color may be preserved by leaving the cover off the vessel in which they are cooked.

To remove grease from matting, cover the spot thickly with chalk and moisten by sprinkling, not pouring, benzine on it. When the benzine has evaporated, brush off the chalk, and the spot will have disappeared.

To remove machine oil stains from white linen, saturate the stain with fresh lard, rubbing it in well. The stain will disappear when the garment is washed. Ammonia will answer the same purpose if applied immediately.

The right way to light the burner of a gas stove is to turn on the flow of gas for a moment, then touch the match to it. This will give a clear, blue flame, almost noiseless, very hot, and with no smoke to blacken the cooking utensils.

The modern remedies for chilblains are legion. Four good ones are:—Raw onions sliced and bound upon the sore spots; oil of peppermint well rubbed in; tincture of iodine applied with a feather or camel's-hair brush, and saltpetre dissolved in whisky.

There is nothing so good to clean furniture as a woolen rag dampened in spirits of turpentine. This takes all the dust and cloud from carvings and panels. When they have been thoroughly cleaned with the turpentine, go over the surface again with a flannel dipped in linseed oil, rubbing it well into the wood.

The regular supervision of children's teeth would save large dentist's bills, and would undoubtedly tend to a healthier, stronger race of mankind. From the time of the first appearance of the teeth through the gums they should be subjected to a rubbing twice a day with a soft rag and lime water, until the twelfth month of infancy, when a soft brush should be substituted.

For the piazza the swinging couch will be found much more comfortable than the hammock. It consists of a wicker or bamboo couch, with a little railing around the two ends and one side. It is suspended by means of ropes from the roof of the porch until it just escapes the floor. It is fitted out with cushions of grass-cloth for both seat and back. A cot will answer the same purpose.

An infallible vermin exterminator: Dissolve two pounds of alum in three or four quarts of boiling water and apply, while hot, to every joint or crevice where ants and cockroaches congregate. It is useful for pantry shelves and bedsteads, for kitchen floors and baseboards. Use a brush in applying it. The alum will inevitably destroy all vermin and their eggs.

Water that has been allowed to boil should not be used in making tea and coffee or in cooking vegetables. When the object is to extract the juices from the food, as in the case of soup, soft water should be employed. To preserve the juices, hard or salted water is best. In cooking green vegetables that are to be served without the liquor, only enough water should be used to keep them from burning, otherwise the soluble nutritive qualities will be wasted.

The Living Church.

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CLASSIFIED ADVERTISING.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

April 5—Sixth (Palm) Sunday in Lent.
" 6—Monday before Easter. Fast.
" 7—Tuesday before Easter. Fast.
" 8—Wednesday before Easter. Fast.
" 9—Maundy Thursday. Fast.
" 10—Good Friday. Fast.
" 11—Easter Even. Fast.
" 12—Easter Day.
" 13—Monday in Easter.
" 14—Tuesday in Easter.
" 17—Friday. Fast.
" 19—First Sunday (Low) after Easter.
" 24—Friday. Fast.
" 25—Saturday. St. Mark, Evangelist.
" 26—Second Sunday after Easter.

KALENDAR OF COMING EVENTS.

April 22—Dioc. Council, Louisiana.
" 23—Missionary Conference of Pacific Coast, San Francisco.
" 28—Dioc. Council, Mississippi.

Personal Mention.

The Rev. Royal B. Balcom is now rector of the Church of the Epiphany, Knoxville, Tenn.

The Rev. Jacob A. Biddle has resigned his charge as rector of St. Mary's Church, South Manchester, Conn., to take effect on Easter Monday.

The Rev. Robert M. Duff, D.D., for the past twenty years rector of St. Paul's Church, Waterloo, N. Y., has resigned his rectorship and accepted an appointment from the Bishop to supervise the mission work of the Church in the southeastern part of the Diocese of Central New York, with residence at Norwich. Later, the appointment will include a more extended field of labor and supervision in the southern counties of the Diocese. Dr. Duff will enter upon his duties about May 1st.

The address of the Rev. Frank Durant after Easter will be Hibbing, Minn.

The Rev. Robert B. B. Foote of Terre Haute, Ind., has accepted an appointment as assistant at the Cathedral in Cleveland, Ohio.

The Rev. J. P. Hawkes has resigned St. Paul's Church, Dedham, Mass.

The Rev. A. Bailey Hill of Bainbridge, Ga., has been called to the Church of St. Mary Magdalene, Fayetteville, Tenn.

The Rev. John A. Howell of Erie, Pa., has accepted a call to Golden and Arvada, Colorado.

The report that the Rev. Arthur Ketchum had accepted a call to St. John's Church, Gloucester, Mass., is incorrect. The call has been declined.

The Rev. F. E. J. Lloyd, D.D., has resigned the rectorship of St. Mark's, Cleveland, Ohio, to take effect Sept. 1st, and also of St. Matthew's in the same city, to take effect Aug. 1st. Dr. Lloyd has received urgent requests from several states to conduct parochial missions, and is expecting to give himself wholly to this work after closing his ministry in Cleveland.

The address of the Rev. Robert J. Morgan is General Delivery, Philadelphia, Pa.

The Rev. Professor Henry S. Nash of Cambridge, Mass., has declined his call to Holy Trinity Church, Brooklyn, N. Y.

The Rev. W. J. Petrie, rector of Holy Trinity, Benton Harbor, Mich., has resigned his work on account of ill health.

The Rev. Dr. W. M. Pettis of Washington, D. C., has been invited to take charge of Christ Church, Nashville, Tenn., until a permanent rector shall assume its duties.

The Rev. Francis H. Richey of Ironton, Mo., has accepted a call to the rectorship of St. Mark's Church, Palatka, Fla.

The Rev. Geo. S. Sinclair of St. Louis, Mo., has accepted the rectorship of Zion Church, Oconomowoc, Wis., and will enter upon his duties on Low Sunday, April 19th.

The Rev. A. J. Smith has taken charge of Christ mission, Richmond, Ky., having resigned the Church of the Nativity.

The Rev. A. W. Stein has received a call to the rectorship of St. Paul's Church, Oakland, Cal.

The Rev. John Talbot Ward, assistant at St. Paul's, Erie, Pa., has accepted a call to the rectorship of the Church of the Resurrection, Fernbank, near Cincinnati, Ohio.

The Rev. Holly W. Wells, priest in charge at Christ Church, Nashville, Tenn., has accepted his election as rector of St. Luke's Church, Jackson, Tenn., where he will begin on the First Sunday after Easter.

The Rev. F. B. Wentworth, newly ordained has been appointed to the charge of Emmanuel Church, Winchester, Ky.

The address of the Rev. Charles Herbert Young is 6451 Woodlawn Ave.. Chicago, Ill.

ORDINATIONS.

Deacons.

Lexington.—In the Church of the Ascension, Frankfort, on Feb. 22nd, Mr. Frank Benjamin Wentworth was ordained to the Diaconate by Bishop Burton. The presentor was the Rev. W. G. McCreary, under whose rectorship, at St. Paul's Newport, he became a postulant. The sermon was preached by Rev. L. McCreary, whose lay assistant Mr. Wentworth has been for the past two years.

Priests.

New York.—On Palm Sunday, in St. Andrew's Church, Yonkers, by Bishop Potter, the Rev. Messrs Isaac Yohannan and Thornton F. Turner were advanced to the Priesthood, the sermon being preached by the Bishop. The Rev. Mr. Yohannan is an Armenian, and has long worked in St. Bartholomew's parish house, New York. He now has charge of the Armenian work in Yonkers. The Rev. Mr. Turner is on the staff of Calvary parish, New York.

DEPOSITIONS.

Alabama.—Notice is hereby given that in accordance with the provision of Canon 5, Title ii, of the Digest, and for causes not affecting his moral character, I this day, at Christ Church, Mobile Alabama, in the presence of Rev. Matthew Brewster, Rev. Gardiner C. Tucker, and Rev. Richmond Edmonds Bennett, presbyters, deposed from the ministry of this Church, Edgar Gardner Murphy, he having in writing renounced the same.

C. M. Beckwith,
Bishop of Alabama.

Mobile, Alabama, March 30th, 1903.

DIED.

Fabian.—Entered into the rest of Paradise, April 3d, Emma Vincent, wife of Edwin Fabian, aged 58.

"May she rest in peace, and light perpetual shine upon her."

Henderson.—Entered into the rest of Paradise, on the Feast of the Annunciation, at her home in Baltimore, Md., M. Cecelia Henderson, widow of G. A. Henderson and daughter of the late Richard Maygee.

"As thy days so shall thy strength be."

Mallory.—At Charlton, Iowa, on Thursday, March 26, 1903, Smith Henderson Mallory, for many years senior warden of St. Andrew's Church, Charlton, member of the Standing Committee, and delegate to General Convention from the Diocese of Iowa.

"May he rest in peace, and may light perpetual shine upon him."

Shutt.—Entered into the rest of Paradise, March 30th, Ada Kathleen Helen, twin daughter of the Rev. C. Herbert and Mrs. Shutt, aged 7 years.

"Make her to be numbered with Thy saints in glory everlasting."

MEMORIAL.

ETHEL GRUBB BEALL SMITH.

Entered into the life eternal, on March 10th, 1903, at Norfolk, Virginia, Ethel Grubb Beall Smith, wife of Dr. George Tucker Smith, U.S.N.

She was born in New York City, July 10th, 1879; was married at New London, August 7th, 1901; she died at Norfolk, March 10th, 1903.

Thus are chronicled the principal events of her short life.

But within those limits there was crowded much of joy to her devoted parents, sweet obedience, guileless, eager delight in sport and pastime, the ineffable happiness of wedded bliss, gentle submissiveness to pain and suffering.

These were some of the things which made her life not lived in vain, and while we cannot know the "ways of God to man," we feel that the lesson of her short life is good to learn.

Fond of the pleasures natural to a young and lovely woman, she yet was prompt to recognize the baptismal vows, and was confirmed by Bishop Potter at All Souls' Church, New York, where she became a teacher in the Sunday School, and where the solemn service of our Church was read over her remains.

Her lovely disposition made an impression upon all who came within her sphere. No word of carping criticism or repeated slander passed her lips, but only prompt recognition of all that was good in others.

The birth of a son seemed to make her cup of joy full to the brim. Motherhood rounded out her character, and she spent herself in devotion to the little one. Nothing was so entrancing to her as the picture of herself watching over the growth and development of her son. But it was not to be.

An attack of grip, followed by pneumonia with unusual complications proved fatal, and her pure spirit took its flight on March 10th, 1903.

The husband's heart is desolate, the parents and sisters mourn, but she is at rest in the presence of the Eternal Father.

"May light perpetual shine upon her."

OFFICIAL.

The Commission for Work among Colored People will meet at the St. Paul Normal and Industrial School, Lawrenceville, Brunswick Co., Va., Thursday, April 21st, at 3 P. M.

T. U. Dudley, *Chairman,*
B. D. Tucker, *Secretary.*

RETREAT FOR PRIESTS.

A two days' Retreat for priests will be held at Nashotah House, beginning on the evening of June 3d, ending June 6th. The conductor will be the Rev. Wm. McGarvey, Superior of the C. S. S. S.

Clergy desiring to attend please notify Rev. Dr. Webb, Nashotah House.

WANTED.

Positions Wanted.

VERGER OR SEXTON, understands the duties. Steam or hot air. A Churchman. F. J. King, 293 Court St., Brooklyn, New York.

ORGANIST AND CHOIRMASTER desires Church position. References and testimonials. Address J. E. Stott, 424 N. 9th St., Quincy, Ill.

POSITION WANTED—By experienced organist and composer. Larger musical field and good organ, if possible. Several years in present position. Highest testimonials. Salary moderate. Address X. L., Living Church Office, Milwaukee.

ORGANIST AND CHOIRMASTER. Capable, earnest worker, desires position. Cantor, care The Living Church, Milwaukee.

PARISH AND CHURCH.

ALTAR BREADS—Round. Sample box, 10 cents. St. Edmund's Guild, Milwaukee.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $14.00, including Chasuble, Stole, Manipie, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $54.00. St. Raphael's Guild, 54 West 47th Street, New York City.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, 229 Railroad Ave., Mount Vernon, N. Y.

ORGAN.—First-class Mason & Hamlin two-manual organ for sale. Apply Rector Grace Church, Millbrook, N. Y.

TRAVEL.

EUROPE. Select two months' tour by new Steamship Cedric, largest in the world. Also long tour of Italy. Either tour, $250. Apply at once. Rev. L. D. Temple, Flemington, B. 75, N. J.

THE UNDERSIGNED OFFERS FREE to all interested in foreign travel, his "Book of Little Tours in Europe." New, enlarged, complete, descriptive pocket-guide. Prof. F. Martin Townsend, Newark, Ohio.

FOR SALE OR RENT—KENOSHA, WIS.

FINE RESIDENCE, on the best street in the city, within five minutes' walk of Kemper Hall. All modern improvements. Address J. L. Hewitt, Kenosha, Wis.

MISCELLANEOUS.

WYOMING, THE COMING STATE.—Splendid climate, cool in summer; cattle graze on range all winter; climate unexcelled for weak lungs; natural health sanitarium; cattle ranching profitable and healthful. Consider this: 320 acres patented land; 1,280 acres leased, grazing land; cuts from 75 to 100 tons hay on patented land; abundance of water for irrigating; excellent title; all fenced; six-room dwelling; large barns for cattle and horses; farming implements; price, $3,500.00. Send for my list of other larger and smaller properties. Reference, Dean Cope, Laramie, Wyoming. Address, M. T. Ulen, Laramie, Wyoming.

AN EASTER AND SPRING CONVENTION REFLECTION:

What is the Best Thing to do?

First: Let Easter joy inspire a desire to help practically *now* the faithful servants who have won the plaudit, "Well done"; but who broken down and turned adrift need to be upheld and supported by the tender care of the Church. "Inasmuch as ye have done it unto one of the least—come ye blessed inherit."

Second: The statistics of clerical changes prove that only a small percentage of clergymen remain in one Diocese all their lives, therefore the relief fund they have built up in their early ministry is frequently the very fund to which they cannot appeal in later years when they need it. Through no fault of their own, the great body of the clergy are ineligible to local funds by reason of removals or canonical requirements, or they are debarred by the fund's inadequacy. This is the reason *The General Clergy Relief Fund* has nearly 400 annuitants while the largest local funds have but a score.

Third: Sixty-eight Dioceses out of seventy-nine are receiving from the General Clergy Relief Fund more than they give back. Can we not remedy this inequity and waste and chaos by generous support of what seems now "an effectual and hopeful way," viz., through the profoundly wise legislation of the General Canons creating a central, uniform, comprehensive relief fund for the whole Church?

The General Clergy Relief Fund, The Church House, 12th and Walnut Sts., Philadelphia, the Rev. Alfred J. P. McClure, Assistant Treasurer and Financial Agent.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

INFORMATION BUREAU.

As there are frequent inquiries addressed to The Living Church with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "Information Bureau, The Living Church, 153 La Salle St., Chicago."

BOOKS RECEIVED.

J. B. LIPPINCOTT CO. Philadelphia.
(Through Scott, Foresman & Co.)

Ethics of the Body. By George Dana Boardman. Price, $1.00 net.

SCOTT, FORESMAN & CO. Chicago.

The Private Life of the Romans. By Harold Whetstone Johnston, Professor of Latin in the Indiana University. Price, $1.50.

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PAPER COVERED BOOKS.

Hearing on the Bill (H. R. 14798) *to Establish a Laboratory for the Study of the Criminal, Pauper, and Defective Classes,* with a Bibliolography. By Arthur MacDonald, Specialist in the United States Bureau of Education, Member of the *Société D'Hypnologie de Paris,* and author of *Abnormal Man, Les Criminel-Type,* etc., had before the Committee on the Judiciary. Washington Government Printing Office.

The Church at Work

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Removal of Two Clergymen—New Mission at Holton—Retirement of Rev. E. G. Murphy.

A parish meeting of the congregation of the Church of the Advent, Birmingham, was held on March 17th, to bid farewell to the Rev. John G. Murray, who has taken up his work as rector of St. Michael and All Angels', Baltimore. His former parishioners in Birmingham deeply and sincerely regret his departure, and in token of their loving esteem, presented Mr. Murray and his wife with a beautiful and handsome chest of silver. A loving cup was also presented to Mr. Murray by a number of young men of the city who were not members of his congregation. He has taken an active and intelligent part in the upbuilding of this progressive Southern city, and his leaving is deplored by the citizens generally.

The removal of the Rev. D. F. Hoke to Harriman, Tenn., leaves Grace Church, Woodlawn, without pastoral charge. It is understood that Woodlawn and Avondale, two rapidly growing suburbs of Birmingham, will unite in calling a rector. Mr. Hoke is a native of Alabama, and his entire life has been spent here, and his leaving is regretted by a host of friends everywhere.

At Christ Church, Tuscaloosa (Rev. S. B. McGlohon, rector), there is hope of a strong mission being built up at Holton, a town seven miles away, which has sprung up around a newly built iron furnace. There are already some two thousand people there, and on the Fifth Sunday in Lent Mr. McGlohon held a service in the hotel parlors largely attended by men, and giving promise of good work for the future.

A letter from the Rev. Edgar G. Murphy

to the Bishop of the Diocese is made public, in which the former resigns from the ministry and asks for deposition on the ground that his duties as executive secretary of the Southern Education Board will interfere with the work of the ministry, while the latter is at least no assistance to him in his educational work. He believes that it is better from every point of view that he should therefore retire from the ministry, and he states his intention of trying still to "serve the interests of the Diocese as a member of St. John's parish, Montgomery, Alabama."

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Arrangements for Missionary Conference—Dr. Newton Resigns.

The arrangements for the Pacific Coast Missionary Conference continue to be made, and deputies have been appointed, so far as heard from, as follows:

Sacramento: Rev. S. Unsworth, Reno; Rev. J. Dawson, Benicia; N. P. Chapman, Red Bluff; A. P. Noyes, Vallejo.

New Mexico and Arizona: Rev. Alexander Elliott, Tombstone, Ariz.; Rev. Joseph H. Darling, Marfa, Tex.; Mr. Percy A. Ross, Winslow, Ariz.; Mr. George A. Shepherd, Deming, N. M.

Honolulu: Rev. J. Arthur Evans.

The statement is made, apparently by authority, that the Rev. R. Heber Newton, D.D., has resigned his position as special preacher at Leland Stanford memorial chapel, by reason of the failure of his project to institute a congress of religions for the establishment of a "common denominator of religion," and by reason of the hostile criticism directed toward him.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
Chas. T. Olmsted, D.D., Bp. Coadj.

Perversion of a Priest—New Church for Camden.

It is announced that the Rev. Samuel Macpherson, a priest of this Diocese and until recently rector of St. John's Church, Auburn, has abandoned the ministry and entered the Roman Communion. Mr. Macpherson was formerly a Presbyterian, and in the six years of his ministry in the Church has changed his pastoral relations six times. He came into the Church in Connecticut, where he was confirmed by Bishop Williams.

Plans have been accepted for the new edifice of Grace Church, Camden, to be erected at a cost of about $20,000. The exterior will be of marble.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

Mission at Antrim.

In Trinity Church, Antrim (Rev. M. B. Nash, rector), a Passiontide mission, conducted by Archdeacon Webber, has resulted in great spiritual uplift. The increasing number of Communions from day to day bore witness to the power with which the Word was being preached. All the services were splendidly attended. The parish feels new life, and has renewed its strength. It was here, some years ago, that Archdeacon Webber conducted his first mission. The parish was at low ebb, but from that time it has pushed vigorously on; so that fairly it may be said that the influence of that mission has continued through all these years.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

The Epiphany — Rector-elect at Edgewater—Junior Auxiliary—Notes.

Of a class of 88 presented for Confirmation at the Epiphany on the evening of March 31st, 8 were from the Methodist body; 7 from the Lutherans; 6 Roman Catholics; 4 Presbyterians; 2 Congregationalists; 2 Disciples; 1 Baptist; and 1 Dutch Reformed. Of the class, 54 were adults.

Other important features of work in this vigorous and thriving parish may be noticed: (a) It now supports its own foreign missionary in China, Rev. Fu Ta Huan, at Hsuiti, in Bishop Ingle's Diocese of Hankow; (b) It has paid more than pledged for the year's Diocesan missionary work; as indeed have a few other parishes; (c) Its choir has given four sacred cantatas during Lent; and the congregation has more than once borne testimony to appreciation of the proficiency of the fine choir, under the tutelage of choirmaster E. C. Lawton, and organist Francis Hemington. The various parish organizations number twenty.

The Rev. Charles E. Deuel, rector-elect of the Church of the Atonement, Edgewater, comes originally from Pine Plains, N. Y., and was educated at Trinity College, from whence he received the degrees of B.A. and M.A. He was graduated at the General Theological Seminary and ordained deacon by Bishop Potter in 1890, after which he took a post-graduate course at Oxford, and was translated to the jurisdiction of Wyoming, where he spent a year in mission work after being ordained priest by Bishop Talbot in 1891. He was for a year in charge of St. Mark's,

Rev. Chas. E. Deuel.

Cheyenne, Wyoming, since which time he has been rector of St. Michael's, Boise, Idaho, and eventually Dean of the Cathedral after the organization of the parish in that manner. His wife is a daughter of the Rev. J. C. S. Weills. From 1895 until 1900 Mr. Deuel was also chaplain of St. Margaret's School, Boise. During his ten years' rectorship in that city, the old historical St. Michael's Church was replaced by a fine stone church, costing $17,000, of which Mr. Congdon of New York was architect. The church was also newly furnished and a rectory constructed at a cost of $3,000. Mr. Deuel will enter upon his rectorship in Chicago about June 1st.

So important has the work of the Junior Auxiliary become in the Diocese of Chicago, that the mother branch dedicates one of its noon-day meetings each year to a consideration of the aims and pursuits of the Junior division. Mrs. E. M. Duncombe, Vice-President in charge of this department, and her able assistant, Mrs. J. K. Lewis,, had, therefore the programme in charge at the meeting held Thursday, April 2nd. Mrs. Duncombe spoke of the successful assumption of three scholarships during the past year. Two, the McLaren and the Mexican McLaren, were previously carried by the mother branch; but the Alaskan scholarship, started in the autumn, belongs exclusively to the Junior department. Mrs. Duncombe hopes next to fasten her scholarship line, which shall ultimately girdle the globe at Honolulu. Miss Nevers of St. Andrew's Church and Miss Pardee of the Church of the Epiphany each read a well prepared paper, which united instruction with entertainment. Miss Nevers' paper related to the recipient of the Mexican-McLaren scholarship, a young Spanish girl, telling her place of education, Mrs. Hooper's Church School in the City of Mexico, her surroundings, and her country. Miss Pardee's story of Alaskan cold and hardship was vivid and forceful.

Mrs. Lewis made a short survey of the exact location of the McLaren scholarship in Rosebud Agency, South Dakota, and told of the civilizing effect of education and religion among the Indians of that region. Mrs. Duncombe had on exhibition many fancy articles, such as yarn dolls, cord boxes, scissor guards, and pictures made by boys in the different branches to illustrate how the interest and attention of the "restless element" could be held. The President, Mrs. Hopkins, read the "Ten Questions" she has prepared to be answered by the parochial branches. These questions bear upon the zeal of the branches during the past year and are excellent reminders of neglected duty. She also touched in a tender way on the recent deaths of Mrs. Cox of Long Island, Mrs. Wells of Oregon, and Mrs. Brewer of Montana. These women were all devoted Auxiliary workers. Noonday prayers were said by Bishop Anderson. The offering was for the Mexican McLaren Scholarship, and 22 branches were represented by 59 delegates.

At the Church of the Ascension the new "Stations of the Cross" are now in place, all gifts, five of them from the children of the Sunday School.

The Bishop of Chicago goes to Point Pleasant, N. J., for a month preceding the Diocesan Convention on May 26th.

On Sunday, March 29th, the Rev. E. V. Shayler of Grace Church, Oak Park, observed the tenth anniversary of his ordination. At the early Celebration 150 were present (the average at this service being about 65), and the generous offering was given to Calvary Church, Sandusky, of which Mr. Shayler was rector for the six years preceding his coming to this Diocese in 1900. He presented for Confirmation by Bishop Anderson on the evening of Palm Sunday a class of 51, which included the Bishop's eldest daughter. Every seat in the pews, besides 200 chairs in the aisles, was occupied. Of the class, 40 were adults, and 13 recently baptized by the present rector; 7 were formerly Presbyterian, 6 Methodists, 5 Congregationalists, 2 Baptists, 1 Lutheran, 1 Roman Catholic, and 1 Campbellite.

Among the eleven in the first Confirmation class presented by the Rev. Herbert B. Gwyn at the new mission of St. Simon's, Sheridan Park, 2 had been Methodists (one of them a deacon in that body), 1 Congregationalist, and 1 Lutheran.

The Rev. Dr. Rainsford is expected in Chicago soon, to keep an appointment at Chicago University, and, taking advantage of this, the Brotherhood of St. Andrew had invited him to address a mass meeting of the local chapters. As a consequence of the Philadelphia episode, the latter engagement has been cancelled.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Brotherhood Convention—Two Missions.

The 18th annual Convention of the Brotherhood of St. Andrew is fixed for October 7th to 11th, to be held in Denver.

The Bishop has recently held two missions, one at the Church of the Good Shepherd, Colorado City (Rev. J. W. Heal, rector), and one of three days' duration at St. Stephen's Church, Denver (Rev. H. R. A.

O'Malley, rector). At both places the congregations were very large. St. Stephen's is out of debt and has a comfortable balance in the treasurer's hands, ready for further development.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Lent in Hartford—Westville—Notes—Decadence of Religious Conditions.

A course of lectures under the auspices of the Seabury Club has been delivered during Lent in St. John's Church, Hartford (the Rev. James W. Bradin, rector). The title was "Sins and their Remedies," and the division as follows: "Anger," the Rev. Theo. M. Riley, D.D.; "Sloth," the Rev. Arthur J. Gammack; "Pride," the Rev. James O. S. Huntington; "Coveteousness," the Rev. Augustine Elmendorf; "Gluttony and Lust," the Rev. Prof. John J. McCook, D.D.; "Envy," the Rev. Prof. Samuel Hart, D.D.

Mr. Gurdon S. Coit, who has recently died, was the son of the late Rev. Gurdon Saltonstall Coit, D.D., long rector of St. John's Church, Bridgeport.

At St. James', Westville, a suburb of New Haven, a new chancel has been undertaken. The rector is the Rev. J. Frederic Sexton. The cost will be about $1,000.

The Berkeley Association of Yale University held special services during three consecutive days of Lent. They were conducted by the Rev. Harvey Officer of Princeton, and included two services each day.

At a meeting of the Memorial Church of the Holy Trinity, Newport, it was voted to celebrate the fortieth anniversary of the consecration of the Church on the 30th day of June. The rector is the Rev. Kenneth Mackenzie, Jr.

The Three Hours' service at St. James', Winsted (the Rev. S. Wolcott Linsley, rector), will be conducted by the Rev. W. George Anthony of St. Stephen's College, Annandale, N. Y.

The Church Club of St. Paul's, New Haven, was founded on St. Patrick's day, 1893. Its tenth anniversary was postponed to March 23. An unusual feature of the occasion was the presence of the rector of St. Mary's (R. C.) Church, who gave an address on "Ireland and St. Patrick." A city paper says the "discourse dealt with the development of Irish nationality from the time of paganism up to the advent of St. Patrick. He told of Irish scholarship and its influence on European learning. His remarks were listened to with marked attention."

The Governor of the State has, in accordance with established custom, appointed Good Friday as "the day of fasting and prayer." He would "further request that the people of this commonwealth in their homes and various places of worship, do confess their faults and entreat the forgiveness and favor of Almighty God, who promises in His Holy Word that the nations who observe these duties 'shall understand the loving kindness of the Lord.'"

The religious observance of the day, once so general among the denominations, would seem to have become very largely a thing of the past. Yet the number of distinctively Lenten services among them, seems to be greater year by year.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Historical Monument Erected.

A monument which was erected by the Delaware Society of Colonial Dames upon the rock where the Swedes first landed, March 29th, 1638, was unveiled on March 30th. The 265th anniversary being on Sunday, the ceremony of unveiling was postponed until the next day. The exercises began at 1:30 P. M., in old Swedes Church—Holy Trinity (Rev. Martin B. Dunlap, rector)—with prayer and invocation by the Bishop of Delaware and singing of National American and Swedish airs. The reading of the address of Mrs. Charles E. McIlvaine by the

"OLD SWEDES' CHURCH," WILMINGTON, DEL.

rector of the church, the Rev. Martin B. Dunlap, a lineal descendant of one of the Swedish colonists, was followed by one from Chief Justice Charles B. Love, President of the Delaware Historical Society.

The discovery of the exact date of the landing of the Swedes in America was made by Penock Parey, who found it in a paper in Stockholm, in which was mentioned the purchase of land on the Delaware from an Indian chief, Mar. 29, 1638. The monument, which stands in the yards of the McCullough Iron Co., is made from the rock upon which the Swedes landed, and was unveiled by Miss Ann Winchester, a descendant of Rev. Petrus Trunberg, the first Swedish presbyter in Delaware. The monument is inscribed as follows:

"This stone is a portion of the Rocks on which the first Swedish Colonists in America landed, 29th March, 1638. On this spot stood Fort Christiana. Here were held the first civil court and the first Church for Christian worship in that vast region between the Settlement of Lord Baltimore on the South and the Dutch Colonists on the North. Erected by the Delaware Society of Colonial Dames of America, March 29th, 1903."

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

A Birthday Remembered

Thursday morning at 10 o'clock, a number of ladies of St. Mary's Church, Green Cove Springs, met at the winter residence of Mr. W. M. Hoyt to arrange for a presentation of roses, one for each year, to Mr. Lawrence Lewis, a member of St. Peter's Church, Philadelphia, in commemoration of his 82nd birthday, and as a loving tribute for the friendship so frequently manifested in aid of St. Mary's for the past thirty years. The ladies formed in line, and, with the Rev. Dr. Moore leading, marched to the Clarendon Cottage, where they found Mr. Lewis in the parlor. He looked mystified at the sudden and unexpected appearance of so many until the object of their visit was explained to him by the rector in the following address:

"Green Cove Springs, Florida,
"March 26, 1903.

"Mr. Lawrence Lewis:

"My Dear Sir:—Your beloved friends of St. Mary's Church (and others) in appreciation of of your devotion, love and work for the Master, and also being one of the first founders of this church and a liberal supporter for the past thirty years, during the winter months, attending all services and receiving the Blessed Sacrament at its altar, with a marvelous degree of regularity as health would permit, and now at the age of eighty-two years, your love and zeal have in no way abated for God's Holy Catholic Church; your friends and neighbors on this your eighty-second birthday do now present you eighty-two roses as a fitting symbol of our love and regard for you as a Churchman.

"Rev. George Moore, D.D.,
"Priest in charge of St. Mary's."

Mr. Lewis, in reply, gracefully acknowledged that the visitors had taken him by surprise, and thanked them cordially for their beautiful tribute in remembrance of his natal day.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

A Roman Congregation Conforms — Waupaca.

On February 2nd last, the Bishop Coadjutor of the Diocese visited a rural "cross-roads" Post Office in Kewaunee County, called Slovan. This was done at the earnest request of a goodly number of lapsed Romanists. On the morning of that day Bishop Weller celebrated the Holy Eucharist in a deserted Roman church. After the celebration, some 73 families asked to be taken under the jurisdiction of the Bishop of Fond du Lac. This was done, and the Bishop appointed as their pastor the Rev. Charles E. Trudell, who himself had recently been received into the Church from the Roman Communion. The congregation expect to build a new church; and are planning to lay the corner stone this spring. They also intend to become a self-supporting parish within a short time. Most of these people are of Bohemian descent, but by far the great majority of them speak the English language.

The officers of St. Mark's Church, Waupaca, have exchanged their old rectory property for another rectory and two full-sized lots. This gives the Church one of the best available locations for a church, guild hall, and rectory, in the city. It is hoped that, in the near future, either a new church will be built or the old one moved to the new location and thoroughly repaired. The parish has just expended quite a sum in repairing a portion of the interior of the church, which has added to its looks and comfort very much indeed.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Death of Mrs. Clinch—Notes.

St James' Church, Marietta, has been undergoing extensive repairs and improvements at a cost of about $2,000. It is expected that services will be held in the church on Palm Sunday, the 60th anniversary of the consecration of the building.

The Rev. C. B. Wilmer, rector of St. Luke's, Atlanta, who has been very sick from an attack of nervous prostration, is improving, and it is hoped that he may be able to take part in the service on Easter Day.

Mrs. Elizabeth L. W. Clinch, a member of Christ Church, Savannah, long known as one of the most generous women in the Diocese, and whose gifts enabled the church to sustain many good works, recently entered into the rest of Paradise. The provisions of her will, which donates over half a million dollars to religious and charitable works, will make her influence felt for many years. Almost her entire estate is left to her husband, Col. J. H. M. Clinch, to go, after his death, to six charities: St. Paul's Church, the Episcopal Orphans' Home, the Bethesda Orphans' Home, and the Widows' Society, all of Savannah, and to the Fund for the Widows and Orphans of Deceased Clergymen in the Diocese of Georgia, and for diocesan

Missions. It is estimated that the amount which will come to each of these beneficiaries will be from $50,000 to $100,000. It is to be hoped that the noble example of this good woman will lead others to make like use of their wealth.

Jesup is one of the thriving towns in Georgia, and the mission there is showing marked progress. It owns a lot in the growing part of the town, and has money enough in hand to start the erection of a mission building.

The Bishop of New York, who has been taking a rest at Jekyl Island, near Brunswick, recently gave addresses at St. Mark's Church and St. Jude's Church, Brunswick, which were heard by large audiences, and which were very helpful to the work in both these parishes.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Illness of the Bishop.

The Bishop was obliged to cancel several appointments by reason of illness, which overtook him while at Evansville on a visitation. After a few days' rest, however, he was able to resume work, and spent Palm Sunday at Terre Haute.

IOWA.

T. N. Morrison, D.D., Bishop.

Semi-Centennial of the Diocese — Missions — Church Unity—St. Katharine's Hall—Notes.

The Annual Convention, which will meet at the Cathedral on May 26th and 27th, will celebrate the 50th anniversary of the organization of the Diocese. Arrangements are making for three special addresses to be given in connection with the Convention, the first of which will deal with the past history of the Church in America; the second on the present condition, opinions, and religious life of the country; and the third on the outlook for the future of the Church.

Bishop Morrison is making energetic appeals throughout the Diocese in behalf of diocesan missions, and whenever appeal is made the results are satisfactory. Recently he visited Clinton, where at St. John's the Rev. T. W. C. Cheeseman not many months ago became rector. In this parish $106 was contributed. North Clinton (Grace, the Rev. Dr. Jones, rector) added $126.75 on the same day to this fund. This is the largest offering for missions from this staid old parish and is largely the result of the faithful teaching of Missions by the priest. At St. Paul's, Council Bluffs, where the Bishop confirmed 27, a large class for this parish, the cash and pledges for missions amounted to $254.22. St. Mark's, Maquoketa, pledged $50.00.

Grace parish, Council Bluffs, though without a rector, the Sunday services being under the care of Dean Judd, who comes once each month and who is assisted by Mr. Edward Abbott, lay reader, has paid its floating debt and has sufficient on hand to remove the incumbrance on the rectory.

A pleasing departure from the usual routine of deanery meetings occurred at the last meeting of the Sioux City Deanery at Fort Dodge. A discussion of Church Unity took place, participated in by a number of denominational ministers who had been invited to the meeting. The discussion was on a high plane and was frank and manly. The Bishop believes that such conferences are helpful to a more perfect understanding of the Church's claims and her hunger after unity.

An event not to be passed over without comment is the recent opening of the new buildings at St. Katharine's Hall, Davenport, the diocesan school for girls. As noted in these columns at the time, the school was last summer given into the care of the Sisters of St. Mary. Under their very energetic leadership, with the coöperation of the Bishop and the diocesan officials, new buildings have been erected and the old building entirely renovated. These new buildings consist of a chapel and a building containing the gymnasium, certain lecture rooms, and laboratories, music rooms, and hall for recreation purposes. Too much cannot be said in praise of the chapel which is architecturally all that can be desired. The interior finish is especially attractive and is appointed to meet just the requirements of such a school. Already the Sisters have presented to the chaplain, the Rev. Dr. Hoyt, a number for Baptism, and upon March 29 a class was confirmed by the Bishop. The gymnasium contains shower baths, lockers, and such appliances as are necessary. At the formal opening the Bishop blessed the buildings and admitted fourteen girls into the Guild of the Holy Child. The Bishop was assisted by the Rev. Dr. Hoyt, chaplain, the Rev. F. L. Maryon, chaplain of Kemper Hall, the Rev. A. E. Montgomery, and the Rev. N. S. Stephens, who acted as celebrant. There were a number of visiting clergy present as well as laymen. The school has entered upon a new era of prosperity.

On Saturday, March 28, Bishop Morrison, through the courtesy of the Sisters of St. Mary, conducted a Quiet Day for ladies at St. Katharine's, which was well attended, and proved of much help to those who were present.

Owing to pressure of other duties the Rev. Dr. Cathell finds it impossible to continue longer as Dean of the Des Moines Deanery. The Bishop has appointed in his stead the Rev. Allen Judd.

The missions at Spirit Lake and Estherville are filled by the appointment of the Rev. Richard Ellerby, who has after four years of faithful service, resigned St. Andrew's Mooar, to accept this field.

A new window has been placed in Grace Church, Lyons, in memory of William Carl Grohe, a former crucifer. The window, the gift of former and present members of the choir, is a beautiful one. On the occasion of its unveiling the choir very properly made a corporate Communion.

Miss Babcock, from Aomori, Japan, a part of whose stipend has been paid by the Iowa Branch of the Woman's Auxiliary, has been making a series of addresses in various parishes in the Diocese, visiting Burlington, Mt. Pleasant, Ottumwa, Oskaloosa, Iowa City, Muscatine, Davenport, Lyons, and Dubuque. Everywhere Miss Babcock received a cordial and enthusiastic welcome and by her addresses aroused the branches to renewed efforts in behalf of Missions.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Missionary Notes.

In a recent report the Bishop says: "It would be impossible to chronicle the details of my daily life—the conferences, the interviews, the meetings, the correspondences, the incidents of travel, and the social aspects of visitations. There is enough to be done to employ the busiest of men, with an inevitable daily residuum of things left undone, that pile up at last into a cause of worry, more wearing than the hardest work."

The Holy Communion has been administered twice, privately, by the Bishop, to aged servants in Paris. A handsome new pulpit and cross for the choir have been dedicated by the Bishop, who at the same time preached with fine effect, both morning and night. The new rector, the Rev. Henry Knott is creating a great interest in both the parish and the community.

After a visitation of Cynthiana and Georgetown, the Bishop writes: "Between the two places lay a drive of 22 miles, in a nipping air. When I realize that the rector of these two parishes (the Rev. Mr. Sneed) has been driving that distance, *both ways*, during the winter and combining with this double charge, semi-monthly services at Lawrenceburg and Nicholasville, I feel drawn to him for his missionary devotion and cheerful submission to consequent sacrifices; and it is easy to discover that the Gospel of Christ is the main-spring of it all." It seems right to call the attention of the Church at large to such facts; for they give an insight into the true missionary spirit and zeal for the spread of the Gospel, in our young Diocese; and also, they should appeal to the older and richer Dioceses as a call from Macedonia "to come over and help us."

The Corresponding Secretary of the General Board of Missions, Mr. John W. Wood, visited St. John's Academy, Corbin, on Friday, March 16th, with the General Missionary. A reception was given to them by the teachers and children. The reading of the Psalter for the day, the reciting of the Creed, and the singing of Church hymns, were done in a way to delight the visitors. Afterwards Mr. Wood made an adress. The visitors inspected the printing office of the Academy and the "George C. Thomas" Hall, now nearing completion. Mr. Wood expresed his appreciation of the high character of the work being done here. We are glad to state that $65 has been contributed for a broom factory, to be run in connection with the industrial work of the Academy.

The Trustees of the Diocese of Lexington have received as a gift, a lot adjoining the Church and Episcopal High School in Beattyville. It was donated by the Beattyville Town Company, and a rectory is to be erected upon it, under the supervision of the Rev. Mr. Patterson, the missionary in charge. Can anyone give him help, with a gift of money or material? When the rectory is finished his good wife can join him, and he promises that one room shall be kept as a refuge for all the boys and men of the community, who like decent company better than the gaming table. Mr. Patterson is chopping out trees, preparatory to beginning work upon the new rectory. He writes that he was greatly helped by Mr. Mays and his sons in cutting sills for the new house, out of the timber on the lot. We would remark here, that Mr. Mays and his family have been won to the Church by Mr. Patterson. It is in this simple, quiet manner that our "Mountain Mission" work goes on, helped and aided by devout souls filled with zeal for the Master's Kingdom.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Recovery of Dr. Trew.

The Rev. Dr. A. G. L. Trew, who was seriously ill during the first part of March, is slowly recovering and was able to take part in the Church service on March 29th for the first time in more than a month. It is hoped, however, that within the next two or three weeks he will have regained his usual vigor.

MAINE.

Robt. Codman, D.D., Bishop.

Bequest for the Cathedral.

By the will of the late Mary G. Dana of Damariscotta, Maine, formerly of Portland, the sum of $500 has been given to St. Luke's Cathedral Guild, and has been paid over to the treasurer, Mrs. James A. Spalding.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Baltimore Notes.

The mid-day Lenten services at the Church of the Messiah, in the business part of Baltimore, have been more successful this year than ever before. The services are very informal—a few words from the Bible, a few Collects, some well-known hymns, and each day an address by one of the clergy of the neighborhood. The men down-town know exactly when the service will begin, and exactly how long it will last—and they come, and seem thankful for the opportunity that is given them.

The regular bi-monthly meeting of the Baltimore Local Assembly of the Brotherhood of St. Andrew was held April 2, at St. Paul's guild house in Southwest Baltimore. Addresses were made by two members of the Junior Brotherhood, Mr. Francis J. Taylor of Grace Church, Elk Ridge, speaking of "What Work can a Junior Chapter Do in the Country?" and Mr. John Hodges, Jr., of the Memorial Chapter, Baltimore, on "Membership in the Senior Chapter as the Ambition of the Junior." The meeting was splendidly attended. The Junior Brotherhood in Baltimore is doing good, energetic work.

The controversy at the Memorial Church of the Holy Comforter, Baltimore, is for the present at rest. The church is locked against the rector, and it is announced that there will be no services, nor any meetings of the various parochial organizations, until after the Easter vestry election, April 13. The rector announces that on his side there will be no litigation, and that if the present vestry is reëlected he will at once retire. The vestrymen are not so moderate in their expressions. The whole matter has been given an unnecessary and harmful publicity.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

The Name—Temperance Work—Swedish Work—Notes.

The Name will be discussed at the Episcopalian Club of Boston on the evening of April 20th, Mr. Robert Treat Paine, Jr., defending the present name, Judge Stiness of Providence speaking for "The Episcopal Church," and Mr. Edward C. Niles of Concord, N. H., for "The American Catholic Church."

At the Church af the Good Shepherd, Watertown, the Rev. John T. Magrath, President of the Boston Chapter of the Church Total Abstinence League, gave a sermon adapted to the League work, last Friday night. To this meeting, the Rev. F. W. Tomkins, D.D., of Philadelphia, Rev. F. M. Clendenin, D.D., of New York, Rev. G. W. Shinn, D.D., Newton, Mass., Rev. W. H. Van Allen, Boston, officers of the National League, sent short, earnest messages.

The new organ for St. Ansgarius Church, Roxbury, was dedicated March 29. This Church for Swedes is under the charge of the Rev. Andrew Sundelof, and is largely supported by the City Board of Missions. Bishop Lawrence, in his address, said: "We want to assist you in adapting your religion to the forms and methods of this country. This is why we are interested in keeping up this church and in assisting you to do so. I know there are those who come to this country who think the best way to become thoroughly American is to adopt our bad features and drop the good. Let me urge you to hold fast to the Good."

A leading journalist in Boston condemns the way the Unitarians use the editorial columns of the *Transcript* to criticize the Church and its teaching. These editorials are said to be written by a Unitarian minister, who takes special delight in reproving the attitude of The Living Church upon recent events.

The new St. James' Church, Roxbury, was opened for service on Palm Sunday. The renovation has been made at a large expense. A new roof has been put on. The exterior and interior of the building have been rebuilt, and the memorial windows by the Hamlin family have been repaired. New pews have been placed, and the edifice is comparatively new in all particulars.

A memorial window has been placed in St. Johns' Church, Hingham. It is in memory of Mrs. J. H. Child.

The Rev. Dr. D. D. Addison spoke before the Boston Clericus, March 30, upon the topic "Has the Church a Theory of Inspiration?"

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Large Enrollment at Racine—Accident to Mr. Schultz—North Milwaukee—Kemper Hall Endowment Fund—Quiet Day.

It was noted at a recent meeting of the trustees of Racine College that, whereas the largest attendance recorded in the Grammar School of the College during the most successful days of the institution under Dr. De Koven was 157, the enrollment at the present time is 155, being within two of that maximum. The buildings and plant are in every respect superior to what they have been at any time in past years. The successful reconstruction of Racine is one of the happiest events in Western Church history.

What came near being a serious catastrophe occurred in St. Stephen's Church, Milwaukee, on the morning of Palm Sunday, when the rector, the Rev. Chas. H. Schultz, coming to the church building before the beginning of Sunday School in the morning, went to the furnace to examine the condition of the fire. He opened the furnace door, when there was an explosion of gas, and Mr. Schultz was immediately surrounded by flames. He was severely burned about the head, and believes his eyes were saved only by the fact of wearing glasses at the time. He was able, however to make his way to an adjoining drug store, where he received treatment and was sent to his home, and it is believed no permanent injury will result. Mr. J. F. Kieb, a lay reader at the Cathedral, was obtained to supply the church for the Palm Sunday services.

A young men's club of 40 members has been organized at the Church of the Nativity, North Milwaukee, under the care of Mr. Frank P. Keicher, lay reader.

Kemper Hall, through its Alumnae Association, has received an addition of $2,000 to the Endowment Fund, from two laymen of the Diocese, who are greatly interested in the school. This sum was at once increased to $3,500, by additional gifts, from two other laymen. The Alumnae Association of Kemper Hall—Mrs. Rowe of Kenosha, President—is steadily engaged in building up the Endowment Fund of the School.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Church Club Lecture—Two Deaths—Memorial Celebration—Le Sueur.

The Rev. Frank DuMoulin, rector of St. Peter's Church, Chicago, delivered the closing lecture under the auspices of the Diocesan Church Club last week. The subject assigned to him was "St. Paul and the Missionary Life." As a foundation principle the preacher emphasized the point: "Christianity rests upon the Incarnation. St. Paul's missionary zeal was an expression of this article of the Christian faith. Saul of Tarsus would not have been distinguished had he never been converted. Many of the twelve would never have been heard of had our Lord not chosen them as his companions."

Two visitations by death during Passion Week have cast a gloom over St. Peter's parish, St. Paul. The first was the death of Kathleen, twin daughter of the rector, the Rev. C. Herbert Shutt; the second, that of Mrs. Emma Vincent Fabian, mother of the faithful choirmaster and organist of St. Peter's, Norman J. Fabian. Both funerals took place from St. Peter's.

On Tuesday of Holy Week there were two celebrations of the Holy Eucharist in Gethsemane, Minneapolis, in memory of the late rector, the Rev. Dr. Faude. The rector was celebrant at the 8 a. m. Eucharist and the Bishop of the Diocese at the 10 a. m., at which latter he delivered an appropriate address.

A vested choir of twelve members has been formed among the young people of St. John's parish, Le Sueur, and will make its first public appearance in the Church services on Easter Day. Altar lights will also be used for the first time during the incumbency of the present rector, the Rev. Edward H. Earle.

A pleasing incident took place at Le Sueur on Saturday evening, April 4th, when the Rev. Father Duffy, pastor of St. Anne's (Roman Catholic) Church, hearing by accident that the palms for decorating St. John's Church had not arrived, kindly donated a sufficient quantity for the purpose out of the supply intended for his own church.

MISSISSIPPI.

Dr. Sansom's Birthday.

The venerable Dr. Sansom, who for more than 37 years has been rector of Christ Church, Vicksburg, was visited by most of his congregation and many other citizens on the occasion of his 82nd birthday, on March 26th. Dr. Sansom has been obliged to discontinue many of his Lenten services by reason of ill health, but was hoping to be able to officiate on Palm Sunday. It had been hoped that clerical assistance could be given him in the services by the Rev. F. O. Boberg, rector at Lake Providence, La., but the latter was obliged to be absent at the last minute because, as he explained by telephone, he, with all the other men of the community, was hard at work in fighting off the possible flood disaster, by strengthening a levee, and he felt his first duty to be to the people of his own city in the emergency.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Progress at Moberly—The Cathedral.

Christ Church, Moberly (Rev. T. A. H. Burke, rector), has, during the last eighteen months, made encouraging advancement. The church has been raised three feet, put upon a brick foundation, and painted. Brick walks have been laid, a basement made, and a large furnace put in. The interior was papered and other small improvements added. Plans and specifications for a new chancel and organ loft are now in the hands of local builders and it is expected that the work will begin after Easter. The proposed altar window is to represent the Nativity, Resurrection, and Ascension. The parish has not only advanced materially, but somewhat numerically. The parish has given liberally, for its size, to all diocesan collections and to the General Missionary Society.

NEWARK.

Thos. A. Starkey, D.D., Bishop.

Chimes at Paterson—Fairs abandoned at Holy Cross—Hoboken.

An excellent set of tubular chimes has been presented to St. Paul's Church, Paterson (the Rev. D. S. Hamilton, rector), in memory of the late Mrs. Elizabeth Lonsdale, for many years a faithful member of the parish. They will be first rung on Easter Day. A few weeks ago Mr. Hamilton had a special evening service for boys, some two hundred marching in a body to the church. It is interesting to note that the service was printed in full by members of the Junior Brotherhood.

The people of Holy Cross parish, Jersey City, responding to an appeal by their rector, the Rev. Augustine Elmendorf, have resolved to increase their contributions to a point that will permit the support of the parish without the aid of fairs and other money-raising agencies. The expenses of the parish are about $50 weekly, with regular contributions of $30, leaving $20 weekly which had formerly to be made up by proceeds from entertainments.

Trinity Church, Hoboken (the Rev. James C. Mitchell, rector), is making an effort to free itself from debt. Two thousand five hundred dollars was paid off in February, over $2,000 having been raised by a parish fair, and remaining balance of $1,000 is to be paid with the Easter offering. Trinity is one of the older Jersey parishes and will celebrate its fiftieth anniversary in October. It has an old but excellent church property on Hoboken's main business street.

NEW HAMPSHIRE.

Wm. W. Niles, D.D., LL.D., D.C.L., Bishop.

Lent at Penacook—Chapel for Walpole.

Special Lenten preachers at St. Mary's Church, Penacook (Rev. A. W. Saltus, in charge), have been: the Rev. Frank E. Bissell of the Church of the Advent, Boston, Rev. Wm. Porter Niles of the Church of the Good Shepherd, Nashua, N. H., Rev. Giles H. Sharpley of St. James' Church, Laconia, N. H., Rev. F. C. Powell of the Church of St. John the Evangelist, Boston, and Rev. C. LeV. Brine of Christ Church, Portsmouth, N. H.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Jubilee at Elizabeth.

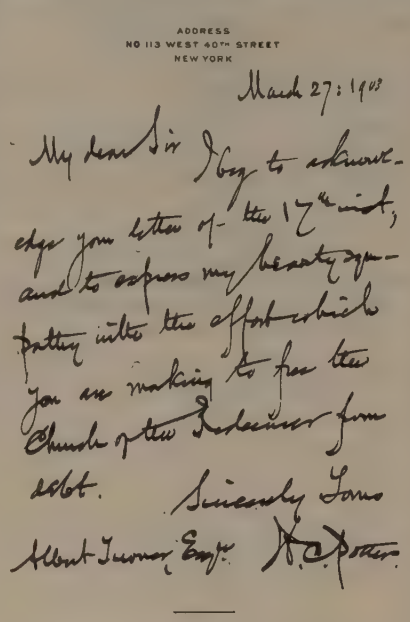
The golden jubilee of Christ Church, Elizabeth (the Rev. H. H. Oberly, D.D., rector), will be celebrated during the octave of Easter, the services, in addition to those of the high festival itself, including choral Evensong on Tuesday with an address by the Bishop, the benediction of the parish hall, and a parish reception. Wednesday night a choral Evensong will be rendered by members of the Choir Alumni Association of men, followed by the second annual reunion of the Association. There will be a choir festival on Thursday evening, in which several neighboring choirs will participate, and at which the sermon will be preached by the Rev. Charles Jessup.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Work at the Redeemer.

At the Church of the Redeemer, West 136th Street, of which the Rev. W. E. Johnson is rector, and where an active Catholic work is carried on, an earnest effort is being made to remove the mortgage of $16,000 at Easter. The church is the only one we have north of 128th Street on the flat land lying between the Harlem River and Washington Heights, a region that is growing with great rapidity and almost entirely given up to apartments. The mortgage falls due on April 5th, and the rector has secured from the congregation $2,500 for its reduction when renewed. The church edifice is a good substantial building, but is in sore need of more clergy to grasp the opportunities of the vicinity. If the mortgage is removed another priest will be put to work. A facsimile of Bishop Potter's letter of commendation of the work is appended:



ADDRESS
NO 113 WEST 40TH STREET
NEW YORK

March 27: 1903

My dear Sir I beg to acknowledge your letter of the 17th inst, and to express my hearty sympathy with the effort which you are making to free the Church of the Redeemer from debt. Sincerely Yours

Albert Turner, Esqr. H. C. Potter

OHIO.

Wm. A. Leonard, D.D., Bishop.

Syrian Services — Toledo Noonday Services——Elyria.

Bishop Leonard attended the Syrian Greek Orthodox service in Trinity parish house, remaining long enough to address a few words to the congregation, at the request of the Archimandrite, Malataois Carroom. Next day he conferred with the Archimandrite and, learning that the latter acknowledged the Russian Archbishop Tikhon and, also was able to furnish other proofs of orthodoxy, promised him his "license" to officiate permanently in the Diocese, and permission to use Trinity parish house, on condition of the Russian Bishop's endorsement.

The noon-day preacher at the B. S. A. services at Toledo on Monday and Tuesday, was the Very Rev. Dr. Williams, Dean of the Cathedral in Cleveland, whose addresses were virile, practical, and strikingly thoughtful. Bishop Tuttle of Missouri followed on Wednesday and Thursday, with his splendid sincerity and great-hearted earnestness, stirring men up to nobler deeds and faith. The week was closed by the Rev. John C. H. Mockridge of Detroit, who showed himself a Churchman sound in the Faith and a preacher most helpful to his hearers.

The parish of St. Andrew's, Elyria, is contemplating an extension of the Church edifice in order to accommodate the increasing congregations. The prosperity of the steel plants at Lorain promises to make Elyria one of the most important parishes in the Diocese. The rector, the Rev. J. M. Withycombe, has held a most successful series of Lenten services. Many clergy from other towns and cities, have come to his aid, and his people are greatly encouraged by the outlook. A special financial effort is to be made at Easter.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

The Rainsford Episode — New Guild House at Olney.

Not for many years have Churchmen been so thoroughly aroused as over the incident connected with the address of Dr. Rainsford. Last week was printed the Statement sent out by eleven of the clergy, with the name of the Rev. Floyd W. Tomkins, D.D., at the head, asking for the signatures of others of the clergy who might be in sympathy with it. The original signers, it will be remembered, were the Rev. Messrs. Floyd W. Tomkins, Samuel Upjohn, Robert Ritchie, Llewellyn N. Caley, Alfred G. Mortimer, R. Marshall Harrison, G. H. Moffett, Richard H. Nelson, J. Poyntz Tyler, C. W. Robinson, and Henry R. Percival.

The following in addition had authorized signature of their names to the statement by the end of last week, making a total of 105 in all: The Rev. Messrs. George Pomeroy Allen, J. Arkin, Samuel E. Appleton, Charles M. Armstrong, Charles Henry Arndt, Francis E. Arnold, A. Geo. Baker, John G. Bawn, Clarence Wyatt Bispham, Wm. Bower, Samuel H. Boyer, Simon K. Boyer, W. H. Burbank, Robert B. Burke, C. Frederick Brookins, J. Thompson Carpenter, Wm. H. Cavanagh, Dudley Chase, Arthur B. Conger, John H. Converse, Maurice L. Cowl, Joshua Cowpland, Warren K. Damuth, R. E. Dennison, Rush S. Eastman, Azael Coates, H. Page Dyer, Thompson P. Ege, John B. Falkner, Harvey S. Fisher, C. L. Fulforth, John A. Goodfellow, George Gunnell, Henry Riley Gummey, James B. Halsey, William L. Hayward, Arthur Hess, G. Woolsey Hodge, Leighton Hoskins, W. G. Haupt, Edwin J. Humes, Robert F. Innes, Lewis H. Jackson, Fred'k C. Jewell, Walter Jordan, J. W. Kaye, Stewart P. Keeling, E. G. Knight, J. M. Koehler, Frederick D. Lobdell, David H. Lovejoy, Archibald Campbell Knowles, Wm. Filler Lutz, Charles A. Maison, W. A. McClenthen, William McGarvey, G. Alex. McGuire, H. I. Meigs, A. J. Miller, H. Quail Miller, Wm. H. McClellan, Charles E. Milnor, George C. Moore, Henry McKnight Moore, Joseph R. Moore, Richard J. Morris, Wm. Bryce Morrow, James R. L. Nisbett, Henry L. Phillips, Wm. Price, Chas. C. Quin, Charles A. Ricksecker, Edward Ritchie, James W. Robins, George Rogers, Henry J. Rowland, Theodore Sill Rumney, Bernard Schulte, William Reese Scott, Hibbert H. P. Roche, Joseph Sherlock, Lawrence S. Shermer, Wm. W. Steel, Thomas J. Taylor, Robert Tufft, Edward K. Tullidge, N. Dunham Van Syckel, A. L. Urban, Horace A. Walton, Frederick D. Ward, Arthur W. Wilde, Joseph T. Wright, Robert H. Wright, and J. Bentham Walker.

In addition to this statement, Dr. Tomkins sent a letter which was published in the *Public Ledger* under date of April 1st, in which he makes a frank statement of the existing conditions. Dr. Tomkins' letter in part is as follows:

"Let me say first, that we are not making any charges against the Rev. Dr. Rainsford, except as such charges are necessarily implied for those who know the facts; nor are we seeking to bring him to trial. Such action rests, I take it, with another tribunal, and is quite aside from our purpose. Had we so desired, we could have had no difficulty in procuring evidence and witnesses. Many who heard the sermons preached in St. Stephen's Church on the five days from March 9 to 13 (and be it noted that it was not any one sermon, but the whole series, that abounded in sad statements), could and would testify as to what they heard. Only this morning I received a letter from a rector in this city, saying: 'I attended every service when Dr. Rainsford spoke, and was shocked at his deliberate and continued attacks upon the fundamental doctrines of the Church.' But we are leaving Dr. Rainsford entirely aside. The fact we are meeting is that at a series of services to which all our people who are working

in the vicinity were invited, and to which they came in crowds, mostly young men and young women, there were words spoken which pained and upset many who heard them. It was to assure these people that we, their ministers, did not uphold such words, and that we did not wish them to be troubled by them, as if they were authoritative, that over a hundred of the ministers of this Diocese have affixed our names to a simple statement of the great truths which were virtually denied. If it is not our duty to do so, and if the minister of a Church is to keep quiet when his Christ is dishonored, then I am much mistaken as to the responsibilities of the ministerial office.

"The fact is that to-day there is such a timidity in standing by the great doctrines of our creed that the lay people are confused, and half wonder what their ministers do believe. There is more than one instance where the Creed is repeated in the chancel and contradicted in the pulpit. There is more than one instance where the preacher creates doubts and does not allay them. Indeed, we are sorry to say it, but there is a terrible haziness in the minds of many public teachers regarding God and Christ and the Bible which in England, as well as in the United States, is robbing many people of blessedness and peace. Sometimes there is even a fierce attack made upon the faith of Christianity, and the poor flock in vain seek to satisfy their hunger and thirst from the pasture which has been trodden down and the deep waters which have been fouled by the feet of those who are considered leaders. It is an age of hunger for truth, and for truth people receive a stone. If ever the minister should speak plainly, it is to-day, and when the people concerned are from many flocks, it is fitting for many ministers to speak together.

"I have no apology to make for the wording of the simple statement. It was written by those whose knowledge of theology is thorough. It is not a re-statement of the Creed, but a statement regarding some great truths which we consider have been attacked. Nor do I criticise those who do not sign it. There is no compulsion. All men may not feel alike. But some of us, while we can stand a great deal, WILL NOT stand silent when Jesus and His mediatorship are scorned, or are understood by some people to have been scorned, at services to which we have invited them.

"The Brotherhood of St. Andrew should not be too severely criticised. The services at St. Stephen's are held under arrangements which do not leave the Brotherhood entirely free, and I know the great body of the Brotherhood is loyal, and will take due action themselves.

"For Dr. Rainsford I have only sorrow. I have known and loved him for years. My only excuse for his action is that in my judgment he is not quite responsible. If anyone will take the pains to read in the twenty-ninth annual report of the New York Society for the Suppression of Vice, from page 9, they will see another evidence as painful as the one we have had in Philadelphia. A lack of high judgment in things moral, and a defective faith are very apt to go together, and both must be reproved.

"I believe that those who have drawn up the statement and those who have signed it (whose names will be published in a day or so) are not only in the right, but have taken a stand which is noble and necessary. We are coming to days when there is going to be a contest between faith and non-faith. It is in the air everywhere. For me, and thank God I am not alone, I shall stand, through God's grace, for Christ and His truth, and do all I can to help people to the Rock that endures, even if I have to write and sign a statement every day of the week! "Floyd W. Tomkins.

"Holy Trinity Rectory, April 1, 1903."

The reference in Dr. Tomkins' letter to the incident concerning Dr. Rainsford in connection with the New York Society for the Suppression of Vice, is fully explained in the report in question, which The Living Church does not care to admit to its columns, but which report may no doubt be obtained from the office of the Society in question, Rooms 1009 and 1010, 138 Nassau St., New York.

In the meantime, the draft of an editorial, to appear in the April number of *St. Andrew's Cross*, since issued, was made public in the city, which in part reads as follows:

"Rev. Dr. Rainsford, rector of St. George's Church, New York, was one of the preachers at the noon-day Lenten services in St. Stephen's Church, Philadelphia. It is claimed that in his concluding address he assailed fundamental doctrines of the Christian Faith. Some of the Philadelphia clergy, as well as The Living Church, in a long editorial in its issue of March 28, practically hold the Brotherhood responsible for what was said on this occasion, and call on the Brotherhood to 'disavow the act and to make such reparation as is within its power.' In the comments we shall make on this matter we are not at all criticizing the Editor of The Living Church, who has always been a warm friend of the Brotherhood.

"First, let us point out that The Living Church is in error when it says that Dr. Rainsford used the forum of the Brotherhood Convention in Boston to assail the old-time belief of the Church in the inspiration of the Scriptures.' If the Editor will refer to the programme of that Convention he will see that the meeting to which he refers was not under the management of the Brotherhood authorities. It was held in Sander's Theatre, Cambridge, under the auspices of St. Paul's Society, of Harvard, who selected the speakers. The Brotherhood men who attended were present simply as invited guests, and had not the slightest responsibility for what was said.

"Secondly, we would ask whether it is quite fair to blame such a large organization as is the Brotherhood for everything said at all services under its management? These noon-day services are being held daily throughout Lent in perhaps thirty towns and cities. With some 400 preachers it is very difficult, we think it quite impossible, to guard against anything unfortunate being said by any of the 400 preachers. The Brotherhood as a body refuses to hold itself responsible for everything said by every priest of the Church who is invited by the Brotherhood to preach at such services. We have ourselves known unfortunate things to be said at official Conferences of the Church, but we are not so foolish as to blame the whole Church for such unwise utterances. We have heard at gatherings of the clergy things said that ought not to have been said, but we never dreamt of holding all the clergy present responsible for such isolated utterances.

"Again, we doubt very much whether it is the part of Laymen always to sit in judgment on those whom they invite to preach. The Brotherhood has no preferences and no favorites. It does not pick out men of a particular stripe. It looks to the proper Church authorities to fulfil their part in discipline and supervision; with such it has nothing to do, nor does it ever interfere. Our Church by the Ordination and License of the Bishop guarantees to her Laymen certain men as authorized to deliver their message in the name of the Church. It would seem to us wrong to blame the Brotherhood for not taking such judgment upon itself in the case of those who have the proper credentials, until such credentials are taken from them. . ."

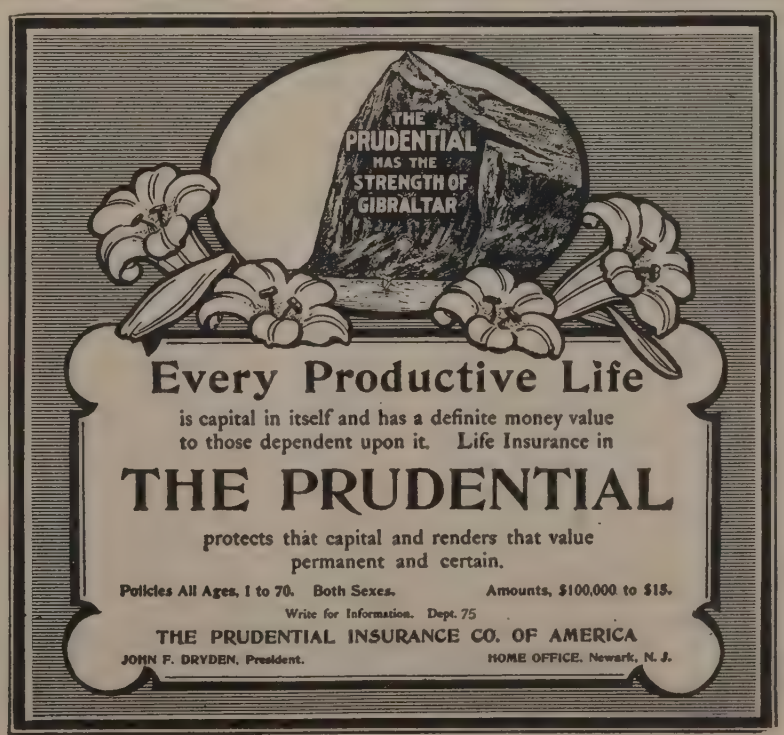
Mr. Ewing L. Miller, chairman of the Lenten Services Committee, Mr. G. Harry Davis, and Mr. John E. Baird, members, with Mr. Miller, of the National Council, from Philadelphia, sent this editorial to the editor of the *Public Ledger*, with the statement that "This clearly defines the position of the Brotherhood as well as that of the Lenten Services Committee of the Philadelphia Local Assembly," and added that no further statement would be made. This action was taken after a conference of the Brotherhood men, and it is understood that the Philadelphia Local Assembly, of which Mr. M. N. Kline is president, will decline absolutely to make any official statement. It is commonly felt, however, that the prompt action of the editor of *St. Andrew's Cross* has saved the day for the Brotherhood, which would otherwise be totally disrupted, at least in the Diocese of Pennsylvania.

One of the best utterances on the subject is an editorial in the *Episcopal Recorder*, being the organ of the Reformed Episcopal Church, published in Philadelphia, which in its issue for April 2nd takes the strongest ground against the language of Dr. Rainsford, saying in the article:

"We have long since ceased to be surprised at anything Dr. Rainsford says or fails to say. For years, to put it mildly, he has been at sea theologically, and at sea without any rudder, save his own whims. We are, however, surprised that he so far forgot himself as to break down all barriers of restraint and tear up by the roots and fling away the cherished beliefs of the Brotherhood of which he was a guest. We at least expected that, however he might err theologically, he would not forget to be a gentleman. . . . .

"So far as Dr. Rainsford and any who think with him are concerned, we are dumfounded at the way in which they give the lie to their Ordination vows. Does conscience play no part in their lives? How can they consistently belong to a Church whose teaching they deny, and accept money from those whose beliefs they think it clever to scoff at and deride? We stand aghast at such proceedings. It is positively scandalous. Will nothing be done? Do Protestant Episcopalians 'love to have it so?'"

On the other hand, the Spiritualists took occasion to commend Dr. Rainsford at a meeting held to celebrate the 55th anniver-


THE PRUDENTIAL HAS THE STRENGTH OF GIBRALTAR
Every Productive Life
is capital in itself and has a definite money value to those dependent upon it. Life Insurance in
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protects that capital and renders that value permanent and certain.
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Write for Information. Dept. 75
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JOHN F. DRYDEN, President. HOME OFFICE, Newark, N. J.

sary of modern Spiritualism. The matter has also received much attention from the local press. As for the Church press, *The Churchman* is silent, the *Church Standard*, a week after the matter was first treated in The Living Church, questions the fact whether Dr. Rainsford could have been properly reported, in spite of the evidence given by Dr. Tomkins and by many who claim to have heard the utterances. It feels that the Statement so largely signed by the clergy was a mistake, and regrets that the solemn season of Passion and Holy Weeks should be taken up by this unhappy controversy.

On the Wednesday after Easter, the new guild house just completed at St. Alban's Church, Olney (the Rev. Archibald Campbell Knowles, vicar), will be opened. The guild house is a most attractive and commodious stone structure, containing a large auditorium hall, reading rooms, gymnasium and kitchen. It will be used for the religious and social work in connection with St. Alban's, Olney.

The work at Olney is growing steadily on sound Church lines. St. Alban's is one of the few suburban churches where Catholic doctrine is clearly taught and Catholic ceremonial is reverently followed. The regular Sunday services are: 7:30 Holy Communion, 9:45 matins and litany, 10:30 Holy Eucharist (choral), 7:45 evensong. The Sunday and weekly services are well attended and the work is far reaching. The vicar, the Rev. Mr. Knowles, is author of some well-known religious works. St. Alban's Church is a new church, largely modelled after the country churches of England. The church, with the very beautiful rood screen and crucifix, are the work of the architect, Mr. George T. Pearson.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Church Congress—Brotherhood Council—Notes.

The Church Congress is appointed to meet in Pittsburgh during the first week in November. Twenty of the clergy from the city and vicinity met at Trinity Church on March 24th to effect local arrangements, and chose the Rev. A. W. Arundel, rector of Trinity Church, as president of the local committee; the Rev. H. A. Flint of Christ Church, Allegheny, secretary; and Mr. W. W. McCandless, treasurer. Committees were appointed on finance, hospitality, place of meeting, publicity, religious services, music, ushers, and hotels.

Two of our parishes in Pittsburgh, St. Peter's, and the Church of the Ascension, have lately chosen assistants, the Rev. A. H. Beavin, of the Diocese of Southern Ohio, for St. Peter's, and the Rev. A. S. Lewis, of Leechburg, for the Ascension.

The National Council of the Brotherhood of St. Andrew met in Pittsburgh on Monday, March 30th, at the headquarters of the Brotherhood in the Conestoga Building. There were present President H. D. W. English, and Messrs. J. L. Houghteling, Chicago; J. C. Loomis, Louisville; G. Harry Davis, Philadelphia; W. W. Lord, Jr., New York; Ewing L. Miller, Philadelphia; Robert H. Gardiner, Boston; Edward W. Kiernan, New York; and Eugene C. Denton, Rochester. The date of the annual convention was fixed as October 7-11, and the place Denver; and Messrs. Edmund Billings, of Boston, G. F. Shelby, and Hubert Carleton were appointed a Committee to arrange the programme. President English was empowered to name a Secretary for the Junior Branch. The members of the Council and the Bishop of the Diocese were the guests of the President at dinner at the Union Club. In the evening a reception was given for the Council at Trinity parish house, Mr. Charles S. Shoemaker, National Treasurer, and President of the Pittsburgh Local Assembly, presiding. Addresses were made by the Bishop and by Messrs. J. L. Houghteling, G. Harry Davis, and Robert H. Gardiner.

On Monday, March 30th, the Pittsburgh Clerical Union was entertained at luncheon by the Rev. Dr. Arundel, rector of Trinity Church, at the Duquesne Hotel, and a paper was read by the Rev. Dr. Elwood Worcester, of Philadelphia, on "The Critical Study of the Bible."

The noon-day addresses for the week between March 30th and April 4th have been delivered by the Rev. Dr. Elwood Worcester, of St. Stephen's Church, Philadelphia. Dr. Worcester also addressed the Trinity chapter of the Brotherhood of St. Andrew in the parish house, on Wednesday evening, April 1st, on the general subject, "Be Someone, and Do Something." The Rev. B. M. Spurr, of Moundsville, West Virginia, will deliver the addresses at the Noon-day meetings during Holy Week.

SALT LAKE.

Abiel Leonard, D.D., Miss. Bp.

Noonday Services.

Noonday services, under the auspices of the Brotherhood of St. Andrew at St. Mark's Cathedral, Salt Lake City, have been conducted between March 30th and Good Friday in the Stock and Mining Exchange, in which the roar and excitement of the pit ceases for a half hour, and "the bulls and bears unite with the lambs," according to a local paper, in rendering the service. The speakers were Dean Eddie, Rev. R. H. Barnes, Rev. Chas. E. Perkins, Bishop Leonard, Judge M. L. Ritchie, Rev. Geo. C. Hunting, and Prof. Geo. M. Marshall.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Newark—Lancaster.

Bishop Nelson of Georgia preached for the Woman's Auxiliary in Trinity Church, Newark (Rev. G. W. Van Fossen, rector), on Annunciation day. The choral celebration was beautifully rendered by the Bishop and the large vested choir. The church was

SMILES

GOOD CHEER AND GOOD FOOD GO TOGETHER.

Improper feeding is the source of most human ails. Sick people don't laugh much. It is the healthy and strong who see the sunny side of everything. Pure, scientific food will correct most ailments and bring laughter and good cheer in place of sickness and gloom.

The wife of a physician of Dayton, O., says: "Before I had finished the first package of Grape-Nuts, which I got at the urgent request of a friend of mine several months ago, I was astonished to find I was less nervous over small matters and worried less over large ones, laughed more readily and was at all times more calm and contented than I had ever been in my life. I found also that the hollow places in my neck and shoulders were filling out and that astonished me, as I had always been very thin, as women with starved nerves are apt to be.

"After a time I discontinued the use of Grape-Nuts for two months and found the old symptoms return at once. I went back to the use of the food again and feel well and strong. I can increase my weight at will from five to ten pounds a month by using more or less of the food. Before I was married I was for five years a trained nurse and I have never in all my experience seen anything to act as quickly and favorably as this scientific food." Name given by Postum Co., Battle Creek, Mich.

Educational.

ILLINOIS.

WATERMAN HALL—The Chicago Diocesan School for Girls—Sycamore, Illinois.

The fourteenth Academic year will begin September 17, 1902. New Gymnasium, Auditorium and Music Hall. The Rt. Rev. Wm. E. McLaren, D.D., D.C.L., President, and the Rt. Rev. Chas. P. Anderson, D.D. the Vice-president of the Board of Trustees.

Address Rev. B. F. Fleetwood, D.D., Rector

(1868) Thirty-Fifth Year. (1903)

ST. MARY'S SCHOOL, Knoxville, Illinois.

A School of High grade for girls and young women. Preparatory, Collegiate, and Art courses. Mental training, physicial and social culture, moral and religious influences. $500 a year; no necessary extras. For description and testimonials, address the Rev. C. W. Leffingwell, D.D., Rector.

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HOWE MILITARY SCHOOL, Lima, Ind. A thorough Church School for boys. Prepares for College or Business. Manual Training (elective). Personal attention given each boy. Number strictly limited. Address Rev. J. H. McKenzie, Rector.

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YOUR BOY'S EDUCATION: Climate is important in choice of a school. None so invigorating as that of SHATTUCK. Ideal school for little boys a mile from upper school. Address Rev. James Dobbin, Faribault, Minn.

NEW YORK.

THE GENERAL THEOLOGICAL SEMINARY,
CHELSEA SQUARE, NEW YORK

The academic year began on Wednesday in the September Ember Week.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from

Rev. P. K. CADY, D.D., Sub-Dean.

Miss C. E. MASON'S Suburban School for Girls. The Castle, Tarrytown-on-Hudson, N.Y. Advantages of N. Y. City. Prepares for College. Miss C. E. MASON, LL.M., Principal. Send for Catalogue.

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PROVIDENCE UNIVERSITY,
Oak Hill, Ohio.

Residence and correspondence. Undergraduate and postgraduate. All departments. State course wanted. Send for circulars.

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ST. MARY'S COLLEGE
And College Preparatory School. School of Music.
Dallas, Texas.

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A College for the Christian education of women. College, College Preparatory, Scientific, and Literary Courses. Music, Art, and Elocution.

Reopens September 18th. For catalogue and further information address MISS TORBERT, Principal of St. Mary's College, Dallas, Texas.

WISCONSIN.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-third year began in September 1902. References: Rt. Rev. Rev I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address The Sister Superior.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
Rev. H. D. Robinson, Warden, Racine, Wis.

well filled with a congregation called together by cards, including all the ministers and other prominent people of the town, all the missionary societies having been specially invited during the previous week. The Bishop expressed much surprise and pleasure at the size of the congregation for a week-day morning service. The sermon was a forceful presentation of the utility as well as absolute obligation of Missions.

The gift of a handsome alms basin has been made to St. John's Church, Lancaster, by Miss Julia L. Reese of Chicago, in memory of her mother, the late Mrs. Elizabeth Mary Sherman Reese.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.

Accident to Dr. Benton.

It is a pleasure to know that secular reports stating that the Rev. A. A. Benton, D.D., had sustained a serious accident were very much exaggerated. Dr. Benton fell, sustaining a slight injury, which necessitated his absence from one Lenten service.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Death of Mrs. Goodwyn.

The death of Mrs. W. A. Goodwyn at Nashville takes from us one whose presence and influence will be greatly missed. Devoted in her love for the Church, singularly conscientious in the performance of every duty, and most generous in her gifts, Mrs. Goodwyn was a great strength to the parish, and her quiet, faithful life was a help and blessing to the many friends who knew and loved her.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Rector Instituted at Waco.

At Waco, on Sunday, March 15, the Rev. Edward A. Temple, recently from Virginia, was instituted as rector of St. Paul's. The Rev. J. R. Carter of Austin was the institutor. The Rev. George Crockett of Nacogdoches was epistoler. The service was most impressive.

The congregation of St. Paul's reluctantly parted with Dr. Frank Page, who went to St. John's, Brooklyn. But they realize their good fortune in securing Mr. Temple, who unites with a pleasing personality a most earnest, devoted spirit. The church edifice is crowded to its utmost on Sunday mornings, with a good attendance at the Sunday night service.

VERMONT.

A. C. A. Hall, D.D., Bishop.

The Name not to be Submitted to the Convention.

In the *Mountain Echo*, the Bishop states that he will decline to submit to his Diocesan Convention the resolutions of the Joint Committee of General Convention on the Name of the Church, on the grounds: "(1) It is not proper for a Convention informally to discuss and vote on a matter; and (2) It will be extremely difficult, if not impossible, to distinguish in the minds of people generally between the informal expression of opinion and preference in a Diocesan Convention and the responsible legislative action of the General Convention. It is quite possible that a Diocesan Convention might by a considerable or even large majority record its preference for some other name, and yet that, when the time for legislative action in the General Convention came, the deputies from that Diocese might feel bound to vote against any change, because they saw that this could only be carried by a comparatively small majority, or that it would be against the strong feelings of a considerable minority."

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Sunday School Institute—Quiet Day—Death of Mrs. Pettis.

At the March meeting of the Sunday School Institute, held in Trinity parish hall, more schools were represented than ever before, and in fact the membership now includes practically all the Church Sunday Schools of Washington. A model lesson was given by Miss Fuller of the Church of the Good Shepherd. The lesson was that in the regular course for the following Sunday on the Invitation, Confession, and Absolution in the Office for the Holy Communion; and the teacher gave both her class of girls and the audience a very clear idea of their meaning, and the significance of their position in the service. The Rev. P. M. Rhinelander of the same parish, then gave an account of the Prayer Book grade in the Good Shepherd Sunday School. He said that it is the highest grade, and is found most useful as a means of reviewing the teaching of the catechism as well as an advanced course of instruction in liturgics and Church history. The practical paper of the evening was on Superintendents and Superintending, by Mr. Wm. H. Singleton of St. Michael and All Angels'. He favored giving the fullest liberty to teachers and pupils, the abolition of all prizes, and of all but the simplest machinery, and the securing of efficiency by carefully selecting teachers.

The annual Quiet Day under the auspices of the Woman's Auxiliary was conducted by the Rev. P. M. Rhinelander at the Ascension Pro-Cathedral, on Thursday, April 2nd.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Cathedral Chapter.

At a recent election of the Cathedral Chapter the following names were added to the membership: The Rev. Messrs Chas. H. Smith, D.D., G. G. Ballard, Edw. P. Hart, Cameron J. Davis, Thomas B. Berry, and Messrs Geo. A. Plimpton, Geo. V. Forman, A. E. Jones, W. H. Tully, Eugene C. Denton, Marcus M. Drake.

CANADA.

News of the Dioceses.

Diocese of Huron.

The annual meeting of the diocesan board of the W. A. was held in London, March 24-26. The first day was, as usual, observed as a Quiet Day, with celebration of Holy Communion in the morning and devotional meeting in Cronyn Hall in the afternoon. The Junior Auxiliary meeting was held in the evening. The Rev. Cooper Robinson from Japan, the Rev. T. J. Marsh from the Northwest, and the Rev. L. N. Tucker, Secretary of the General Missionary Society, were among the speakers.—St. Mary's Church, Maxwell, has been improved and a new organ has lately been put in.

Diocese of Saskatchewan and Calgary.

Bishop Pinkham held an Ordination in the Pro-Cathedral, Calgary, on the Second Sunday in Lent, when two candidates were ordained to the priesthood.—A fine property has been purchased in Calgary for the residence of the Bishop.

Diocese of New Westminster.

Bishop Dart has quite recovered from the effects of the serious accident which befell him on his way to the General Synod, last September, and was able to return home by the middle of March. He received an address of welcome from the clergy March 14th. The Bishop will hold a reception at the See House at the close of the Clericus, to be held May 5th, 6th, and 7th.

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The highest development of the real estate mortgage is found in Our Sinking Fund. Full facts and highest references sent on application to PERKINS & CO., LAWRENCE, KAN.

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Everybody should know about this place. Owned by conscientious, reliable business men of large means who provide everything necessary—regardless of cost. There is no institution today in America that is offering equal advantages for the treatment of people who are ill. Our ALMA-BROMO and ALMARIAN Mineral Waters cure rheumatism, skin, kidney, liver and nervous diseases. Write today for information.

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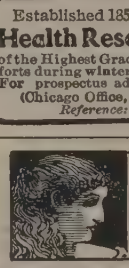
Reference: The Young Churchmen Co.



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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and $1.00 at Druggists.

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The way to own one of these beautiful art photographs, which are not process reproductions but are 9x7½ inch photographs mounted on double mats, worthy of and ready for framing, is to send 25 cents in coin together with the name of the publication in which you read this advertisement to Dudley Walker, 506 Monadnock Building, Chicago, Illinois. On the back of the mat an eyelet is provided so that "Her First Run" may be immediately hung without further inconvenience or expense.

PRESSED FLOWER BOOKLET.

A 32-page booklet containing 10 pressed flowers from the Holy Land, besides reading and descriptive matter. Each is a real pressed flower, and not the slightest doubt as to their being genuine. Price, 50 cts. postpaid.

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Diocese of Ottawa.

A handsome memorial window was unveiled in St. David's Church, Wales, March 10th, in memory of the late rector, the Rev. R. W. Samwell. He was in charge of the church for nine years, dying while still under forty, in 1902.

W. A. Meeting.

At the March meeting of the Toronto diocesan board of the W. A., six new life members were reported since the last meeting. The money from the Extra-cent-a-day Fund was voted to the Bishop of Algoma for the Nepigon mission. A new W. A. branch had been formed at St. John's, Mono.

Diocese of New Westminster.

An appeal has been issued in the London *Times*, signed by Archbishop Machray, Sir Gilbert Parker, and other Canadians, asking for a contribution of £10,000, to aid the Diocese of New Westminster.

Diocese of Montreal.

The amount taken up in St. George's Church, Montreal, March 8th, for diocesan missions was $3,373.—A requiem service was held in the Church of St. John the Evangelist, Montreal, on the same day, for the late Rev. Frederic J. Steen, vicar of Christ Church Cathedral. A memorial service was also held in the Cathedral on the same day, for the late vicar.

A requiem celebration for the late Frederic J. Steen, vicar of Christ Church Cathedral, was celebrated on the morning of March 12th, in the basement chapel of the Church of St. John the Evangelist. The celebrant was the Rev. Edmund Wood and the server the Rev. Arthur French. The former was vested in cassock and alb, with maniple and stole of black silk with white embroidery, and a chasuble of velvet, embroidered and faced with violet silk. The service was brought to a close by the Benediction from the Communion Office, and the prayer "May the souls of the faithful departed, by the mercy of God, rest in peace." A *Nunc Dimittis* was said before the priest left the altar.

On the occasion of Bishop Coadjutor Carmichael's presence at Grace Church, Montreal (for the first time since his consecration), March 15th, he was presented with an address by the wardens. At the close of the service the congregation knelt and sang "The Story of the Cross."

There was a very large attendance from all the city branches at the quarterly meeting of the diocesan W. A., March 21st, which was held this time at the Church of St. John the Evangelist. A touching resolution of sorrow at the death of Toronto's W. A. President, Mrs. Williamson, was passed. The Rev. Arthur French conducted the devotional exercises and at the close of the meeting read several of the prayers from the Burial Service. The hymn "Peace, Perfect Peace," was sung. A very interesting address was given by a lady missionary, lately returned from West Africa.—Canon Ellegood, rector of St. James the Apostle, has gone for a change to Atlantic City, but will return in time for the Confirmation on Palm Sunday.—The Travelling Secretary of the St. Andrew's Brotherhood for Canada, the Rev. W. Heeney, visited the Montreal chapters the first week in March. St. Thomas' chapter is to be reorganized. Mr. Heeney gave an address at the Cathedral where it is hoped a chapter may be formed, and also had a very earnest meeting with the students of the Diocesan Theological College.

Diocese of Niagara.

Some handsome gifts have recently been made to the parish church at Georgetown, including offertory basins and a finely carved communion wall chest. The parish is now entirely free from debt.

Diocese of Algoma.

The work of the Church is prospering in St. John's parish, Port Arthur. Many improvements have been made in the church. The Lenten services have been well kept up.

Diocese of Ontario.

It has been decided to call a conference of representatives of the various Anglican Synods in the Province of Ontario, to be held soon after Easter, for the purpose of considering the matter of religious instruction and what should be done about it. The meeting will be called by the special committee appointed by the Synod of Toronto, to report upon the subject.

A Men's Association has been formed in the parish of St. Paul's, Brockville, which has begun with good prospects and should be a source of strength to the Church.—Bishop Mills has been ill and has had to go to the South.—St. Mark's Church, Barriefield, has received a legacy of $200.—At the late Sunday School Conference in the Diocese it was proposed that some official should be appointed to pay regular visits to all the Sunday Schools, making suggestions to the teachers, and doing much to promote united organization.—The rector of Kemptville, Rural Dean Emery, is to retire from active work in May. He will still be rector, but a vicar will be appointed.

The Magazines

A new weekly magazine, somewhat after the order of *The Outlook* apparently, is to be issued in Chicago under the editorship of Prof. Shailer Matthews of the University of Chicago, while President Harper of the same University is chairman of the editorial committee. The magazine will receive the name of *Christendom*, and according to its prospectus, it "will not be the organ of any institution, of any denomination, of any class, or of any party. Its articles will be authoritative, but not academic; progressive, but not radical; religious, but not theological. As its name implies, its scope will not be limited to any section, or to any country. Through its correspondents, it will furnish

WOULD YOU

BLAME HIM?

The effect of coffee on brain workers is more injurious than on those who work with their hands, but still the hard physical worker is often seriously hurt with coffee.

A man from Mead, Wash., says: "Coffee drinking had a different effect on my wife than on me, it ruined her nervous system and put her in very bad condition that way. With me my nerves seemed to be all right, but my stomach was disordered and I was suffering from dyspepsia from drinking coffee, so finally we concluded to begin using Postum instead of coffee.

"In a very few days the dizziness and headaches that she had suffered with more or less, disappeared, and her nerves kept getting better and my dyspepsia left, now I can eat anything. I have noticed that in hard work in the harvest field the days when I used coffee I was not near so strong and vigorous as when I used Postum.

"I have had many chances to prove, and have proved, that Postum is far and away better for me than coffee, besides I am well now and while I was using coffee I was half sick." Name furnished by Postum Co., Battle Creek, Mich.

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Louisville Man Originates a Simple Little Device That Instantly Restores the Hearing --- Fits Perfectly, Comfortably, and Does Not Show.

190-PAGE BOOK FREE TELLS ALL ABOUT IT.

Since the discovery of a Louisville man it is no longer necessary for any deaf person to carry a trumpet, a tube, or any such old-fashioned device, for it is now possible for any one to hear perfectly by a single invention that fits in the ear and cannot be detected. The honor belongs to Mr. George H. Wilson of Louisville, who was himself deaf, and now hears as well as any one. He calls it Wilson's Common Sense Ear Drum, is built on the strictest scientific principles, containing no metal of any kind, and is entirely new in every respect. It is so small that no one can see it, but, nevertheless, it collects all sound waves and diverts them against the drum head, causing you to hear perfectly. It will do this even when the natural ear drums are partially or entirely destroyed, perforated, scarred, relaxed, or thickened. It fits any ear from childhood to old age, and, aside from the fact that it does not show, it never causes the hearer irritation, and can be used with comfort day or night.

It will cure deafness in any person, no matter how acquired, whether from catarrh, scarlet fever, typhoid, or brain fever, measles, whooping cough, gathering in the ear, shocks from artillery, or through accidents. It not only cures but stays the progress of deafness and all roaring and buzzing noises. It does this in a simple, sure, and scientific way. The effect is immediate.

Let every person who needs this at once send to the company for its 190-page book, which you can have free. It describes and illustrates Wilson's Common Sense Ear Drums and contains many bona fide letters from numerous users in the United States, Canada, Mexico, England, Scotland, Ireland, Wales, Australia, New Zealand, Tasmania, India. These letters are from people in every station of life—clergymen, physicians, lawyers, merchants, society ladies, etc.—and tell the truth about the benefits to be derived from the use of this wonderful little device; you will find among them the names of people in your own town or state, and you are at liberty to write to any of them you wish and secure their opinion as restoring the hearing to its normal condition.

Write to-day and it will not be long before you are again hearing. Address, for the free book and convincing evidence, Wilson Ear Drum Co., 722 Todd building, Louisville, Ky., U. S. A.

A DELIGHTFUL PLACE TO SPEND THE SUMMER.

In the highlands and mountains of Tennessee and Georgia along the line of the Nashville, Chattanooga & St. Louis Railway may be found many health and pleasure resorts, such as Monteagle, Sewanee, Lookout Mountain, Bersheeba Springs, East Brook Springs, Estill Springs, Nicholson Springs, and many others. The bracing climate, splendid mineral waters, romantic and varied scenery, combine to make these resorts unusually attractive to those in search of rest and health.

A beautifully illustrated folder has been issued by the N. C. & St. L. Ry. and will be sent to anyone free of charge.

W. L. Danley,
Gen'l Pass. Agt., Nashville, Tenn.
Mention this paper.

news of religious and moral progress, the world over. It will discuss, week by week, in the spirit of enlightened Christianity, all matters of immediate interest in politics, religion, education, and sociology. It will stand explicitly for Christian ideals in all departments of a Christian civilization." The subscription price is placed at $3.00 and the editorial office is at 153-155 La Salle St., being the same building in which the Chicago office of The Living Church is located.

The last, but really the leading article of general interest, in the current issue of *The Architectural Record*, is "The New White House," by Montgomery Schuyler. The writer gives the architect, Mr. McKim, great credit for his admirable work, both in renewing and extending the structure. He calls it "a stroke of genius."

The *Cosmopolitan Magazine* for March contains a number of noteworthy articles. "The Police Systems of Europe," by Avery D. Andrews, formerly Police Commissioner of New York, embodies many of the results of the investigations of the author on his recent official visit to Europe, where he went to study the police systems of the leading countries. It is capitally illustrated. "The Selection of a Home," by Clarence A. Martin, Professor of Architecture at Cornell University, is the first of twelve articles on the general subject of "How to Administer a Household." Louise Parks Richards contributes an interesting personal sketch of the great painter, on Lenbach. Two other charcter sketches deal with James Brooks Dill, the prominent corporation lawyer, and Edward Henry Harriman, the Western Railroad Czar. Elbert Hubbard, in an article on "A Gladiatorial Renaissance," makes out a strong case against football as it is played to-day, and Tom Masson discusses how many men a girl should be engaged to before she marries. "The Woman of Fifty," by Mrs. Wilson Woodrow, deals with the victory of modern woman over her hereditary enemy, Time. Other articles are: "The Young Napoleon," by Field-marshal Viscount Wolseley, K.P.; "Mankind in the Making," by H. G. Wells; "Insurance as a Profession," by Charles F. Thwing, LL.D., President of the Western Reserve University; and "Beauty in the Modern Chorus." The March *Cosmopolitan* also contains four complete stories in addition to Henry Seton Merriman's new novel, "Barlasch of the Guard."

The *Westminster Review* for February contains sixteen articles, a few of which call for notice. "The Whig Element in the Liberal Party," by David Freeman, is a long account of the shifting of influences in that party until finally there is no Liberal Party in existence. "Venezuela and the Monroe doctrine," by Aconcagua, is a short but bitter exposition of the folly of Lord Lansdowne's pro-German and anti-American policy. "Mr. Lang and the 'Mystery of Mary Stuart,'" by N. W. Sibley, is an extended notice of that author's efforts to elucidate the famous "Casket Letters." "The Eldest Son of Charles II.," by Philip Sidney, brings out such details as appear to be known about a mysterious illegitimate son of the Merry Monarch.

The *Sewanee Review* for January (quarterly) contains six articles, all of high character: "The Drama of the Eighteenth Century," by Brander Matthews, "An Estimate of Thackeray," by J. Douglas Bruce, "The Greek Attitude towards Athletics, and Pindar," by William Cranston Lawton, "The Hebrew Prometheus; or The Book of Job," by George Downing Sparks, "Sir Thomas Browne," by Clayton Hamilton, and "The Outlook to the East," by Oscar L. Triggs. Besides these there are several reviews of new books, in cluding the Virginia edition of Poe, and Dr. Briggs on the Incarnation, and several literary notes. The magazine is a credit to its editors.

MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The following letter has been received from a correspondent, who signs himself "Layman":

"*To the Music Editor of The Living Church:*

"Amongst certain choirs there is to me a very objectionable habit of *always* giving the short sound of the vowel "e" in the word "the." Will you kindly take this matter up as fully as you can in your column of The Living Church, and give us your decision with reference to the proper and preferable pronunciation in singing Church music?"

The vowel "e" in the word "the" should be pronounced like "e" in "mete" before words beginning with a vowel, for example, "the angel," "the earth," "the ungodly," etc. Before words beginning with a consonant, the "e" should be short, as in "pen," "met," "bless," etc.

It is exceedingly difficult to give exact rules for pronunciation in singing. Under certain circumstances the rules vary. Singing is prolonged speaking, and the longer any vowel sound is continued the more difficult becomes the task of uniting syllables distinctly. The above rule for long and short "e" should be generally observed. But there are times when a short "e" should be made long. For instance, the word "generation" usually has the "e" as in "pen." A

PRIZES TO COOKS.

$7,500.00 in cash to be distributed.

Between now and July 1st family cooks, whether employees or the mistress of the household, will be following the plan laid down for improvement in cooks in a contest for 735 cash prizes ranging from $200.00 to $5.00 offered by the Postum Cereal Co., Ltd.

The winners must show improvements in general cookery as clearly stated in the rules for the test.

No one has to buy or pay anything whatever. It is simply an earnest effort on the part of Mr. Post to stimulate the household cook to more careful and skilful cookery.

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Dedication Ceremonies, Louisiana Purchase Exposition, April 29 to May 1, 1903. Rate, one regular first-class fare, plus $2.00, for the round trip, except from stations where a fare and one-third will make a less round trip rate. Tickets will be sold April 30, May 1 and 2, with return limit to May 4, inclusive.

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soloist singing in a drawing-room could make this "e" short without any indistinctness, but a large chorus, singing in a resonant building would have to make this vowel long, and even then the building might obscure the articulation. Very often composers assign four different syllables to four voice parts, and special rules are then called for. Choristers are sometimes greatly surprised when they are told to sing certain words with a pronunciation different from that used in speaking. The apparent exaggeration of vowel consonant sounds amuses them, until they learn by experience that it is one thing to speak distinctly and quite another thing to *sing* distinctly.

Some exception has been taken to the statement made in this column that change ringing is not practised in this country. A Boston correspondent writes that Groton School, Mass., has a properly hung peal of bells, and that change ringing is common there. A Missouri correspondent says: "I would like to tell you that I fully believe change ringing is common in Gambier, Ohio. I became acquainted with the bells hung in the tower of the College chapel, while at Kenyon. They have a Canterbury chime attachment, which at least is very uncommon in this country."

The Groton peal, we are informed, was imported from England, and if that is the case, the bells are probably provided with the special mechanism attached to English peals. We are very glad indeed to hear that sufficient interest is taken in change ringing at Groton, and that the bells are really "pealed" and not merely "hammered" like so many gongs. As we said in a previous article, the average American "peal" is in reality *not* a peal. It is our intention to explain the various kinds of bell-ringing as soon as proper diagrams can be obtained, showing the different methods of "hanging" or "mounting" church bells. Without such diagrams it would be very difficult to make the subject clear to our readers.

The propriety of having regular "monthly musical services" has recently been questioned by many of the clergy, on the ground that such services show a decided tendency to degenerate into sacred concerts. The practise of singing a special and elaborate anthem at one of the regular Sunday services originated in England about forty years ago. At certain London churches it became the custom to appoint a Sunday in each month for the performance of a short oratorio. Sir Joseph Barnby was one of the pioneers in the movement in favor of musical services. In time various churches took the matter up, and this gave rise to a demand for short musical works suitable for use in church. Eminent English composers began to write sacred cantatas, and these compositions have steadily increased in number. Among them are to be found works of remarkable beauty and of permanent value.

That American organists would make an effort to copy the English custom of utilizing the cantata was inevitable, and about 1875 "musical services" were introduced in various churches in our larger cities and towns. It is noticeable, however, that they no longer survive in the churches where they originated (we are speaking of this country only), and we are forced to the conclusion that they have not proved spiritually edifying enough to warrant their continuance.

Nevertheless there is undoubtedly a legitimate use for special musical services, and to condemn them wholesale, would be as foolish as to expect too much from them.

Such works as "The Two Advents," Garrett, "The Crucifixion," Stainer, and the larger works "Christus," Mendelssohn, and "The Last Judgment," Spohr, when sung on appropriate occasions cannot fail to be of spiritual benefit.

But they should be sung rarely, and with special and direct reference to the occasion.

For example, Spohr's "Last Judgment" is sung in Advent at St. Paul's Cathedral, London, and Bach's "Passion Music" is sung in Holy Week.

Such services, sung at such times, affect listeners more profoundly than sermons, and they have been known to touch hardened sinners and move them to sincere repentance.

So, also, although in a less degree, cantatas, when sung at proper seasons, are capable of exerting a spiritual influence of the highest benefit. But the regular "monthly musical service" is, in most cases, simply a bid for larger congregations through the mere attractiveness of music. It cannot be denied that large congregations are thereby secured, but often the loss is greater than the gain.

Whether such congregations are actually benefitted by the music, and whether they are a lasting gain ,to the parish, are questions which each rector concerned must answer for himself.

THERE was again a great sound of bells and music when the Empress passed, all the people crossing themselves, but the great interest of course was far ahead with the Emperor. A great procession of Court carriages followed with all the Princesses, Grandes-Maitresses, etc., and endless troops still, but no one paid much attention; every ear was strained to hear the first sound from the Kremlin. When the cannon boomed out the effect was indescribable. All the Russians embraced each other, some with tears running down their cheeks, everybody shook hands with everybody, and for a moment the emotion was contagious—I felt rather a choke in my throat. The extraordinary reaction showed what the tension had been.

After rather a whirl of felicitations we went into the drawing-room for a few minutes, had tea (of course), and I talked to some of the people whom I had not seen before. Montpensier came up, and was very civil and nice. He is here as a Spanish Prince. He told me he had been frightfully nervous for the Emperor. They all knew that so many nihilists were about—he added, "Il était superbe, leur Empereur, si crâne."—From "At the Coronation of the Czar Alexander III." by MARY KING WADDINGTON, in *Scribner's.*

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

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Our ideas of the country we live in are gradually being broadened. Years ago the coast resorts of California were famous, principally for the delights of winter climate there. But Americans now know their own land better, and California is recognized as one grand summer resort. It is distinctively rich in the picturesque, perhaps more so than any like area in America, but it is so variable that it does not pall on the senses and the sight-seer never tires of its pleasurable changes. You may see oranges growing in rich groves, and within a few miles snow-capped mountain tops.

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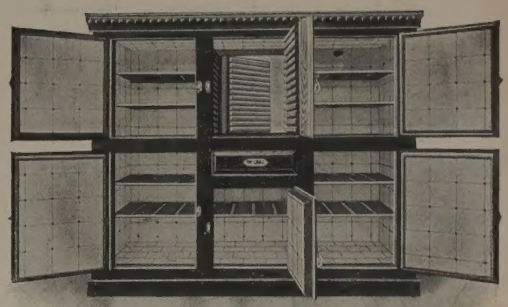

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25 cents, $2,50 per dozen.

The same style pendant, heavy gold plate, 35 cents, $3.50 per dozen.

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These Stars can be furnished plain, or with any of the following names engraved: Episcopal St. George's, Grace, Advent, Calvary, St. Mark's, St. Philip's, St. Paul's, St John's, St. James', St. Luke's, Trinity, Christ Church.

The Stars also furnished in gold plate at 30 cents each, and in solid gold at 75 cents.

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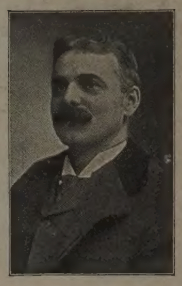
We have 10 different styles, 10 cards in a package, 25 cents. A sample Card from each package (10 cards) sent for 25 cents.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

The Handwriting on the Wall

BY LEE S. OVITT



LEE S. OVITT.

JAMES J HILL, one of the best known of the so-styled "Captains of Industry," predicted in the course of an interview recently, that the era of prosperity was about over, and that in his opinion stocks would soon take a tumble—and a panic would be the result. Coming from a man so near to the heart of the financial world, and one who is in position to forecast with a great deal of certainty, the pessimistic tone of the interview attracted wide interest.

The great papers of the country gave the interview, many with "scare heads" and not a few wrote editorials, pointing to it as The Handwriting on the Wall.

Mr. Hill's predictions may come true, or they may not, but there is a good text for a sermon in them, and I should like to do the preaching.

In the first place—I should try to make it plain that speculating on which way certain stocks would go, was a very uncertain game for the man on the outside—almost as much so as "buying" wheat on the Chicago Board of Trade.

I should introduce into my discourse at this point a few lines from that very clever story of George Horace Lorimer's, "Letters from a Self-Made Merchant to his Son," and give old John Graham's ideas about speculation, which are as follows:

"There are several reasons why it isn't safe for you to trade on 'Change just now, but the particular one is that Graham and Company will fire you if you do. Trading on margin is a good deal like paddling around the edge of the old swimming hole: It seems safe and easy at first, but, before a fellow knows it, he has stepped off the edge into deep water. The wheat pit is only thirty feet across, but it reaches clear down to hell. And trading on margin means trading on the ragged edge of nothing. When a man buys, he's buying something that the other fellow hasn't got. When a man sells, he's selling something that he hasn't got. And it's been my experience that the net profit on nothing is nit. Sure Things, Straight Tips, and Dead Cinches will come running out to meet you, wagging their tails and looking as innocent as if they hadn't just killed a lamb, but they'll bite. The only safe road to follow in speculation leads straight away from the Board of Trade on the dead run.

"Of course, the Board of Trade and every other commercial exchange have their legitimate uses, but all you need to know just now is that speculation by a fellow who never owns more pork at a time than he sees on his breakfast plate isn't one of them."

There are many "sure things" open to the man who desires to add to his store of wealth.

He has the savings bank with its 3 per cent, but even that is a long road to competence.

Real estate in boom times and "boom towns" is another way; but real estate has a way of slumping that makes it an expensive luxury, many times.

Oil promised much a year ago, but has not kept its promises in the great majority of cases.

Gold is the one commodity that has an ever ready sale at a fixed price.

The government stands ready to take all that can be brought to it at par.

Therefore of all the investments offered, gold should appeal to the cautious investor as the one par excellence.

There are some points to be considered when a man buys stock in a gold mine. He must satisfy himself that the mine is a gold mine, that it is not over-capitalized, that the title is perfect, location is such that it can be worked at a profit, management is right; these are the things he must go into carefully and satisfy himself about before he invests.

There is one way of arriving at all this. I am a great believer in a prospectus. Such a book, if it is carefully prepared, will give a full and complete history of the project for which it stands.

I have always gone into particulars in my prospectuses, and have had many complimentary things said of them.

Indeed, one of my rivals thought so well of one of my earlier efforts in that line that he copied it almost verbatim.

In the present instance I have had printed a book that I think will give the would-be investor a most complete and satisfactory statement of the Cracker Jack Gold Mine, from first to last. It is a property that one might be pardoned for enthusing over, but I have tried to stick to cold facts, and expert opinions.

The science of geology makes it possible in these days to forecast with great exactness, what the possibilities of a mine are. Surface indications are better than the "divining rod" plan which used to be in fashion. The surface showings on the Cracker Jack are of such a character that it is not easy to deal with the subject in a calm and dispassionate fashion. But the Book—before mentioned—does this. It gives "expert testimony,"—and I want to get it into your hands—quickly.

I agree with Mr. Hill that an era of speculation has swept over this country, and with such conditions it needs no Daniel to read the handwriting on the wall.

There must be a reaction and the men who have bought on "futures," are discounting the future—which game is a dangerous one to play. I want something more tangible for my money—and I am a large holder of gold mining stocks. I believe in gold, but I also make sure that I can prove my faith by my works. I want to know that the gold is in the mine before I put a dollar of my money against it.

A year—less than a year ago—I offered the stock of the Cracker Oregon to the investing public.

That mine has a mill practically completed to-day and ore to keep it busy for years to come. It will be a great producer. My part of the work of putting it on a dividend-paying basis has been accomplished.

The Cracker Jack—which is an extension of the Cracker Oregon—is the next property I shall exploit.

This time I am offering a gilt edge mine—the Cracker Oregon was a gilt edge prospect of a mine.

However, the prospectus will tell you the whole story, and I must not attempt to do so in this brief statement.

I am so confident that you will want some stock that I am going to do what the advertising men say should never be done in an advertisement—viz., urge you to send for the book.

Another thing I shall do—which is also contrary to the ethics of the profession of good advertising, I believe—I shall not promise quick returns.

Give the mine eighteen months, or at the most two years, to begin paying dividends. It takes time to cut tunnels and sink shafts.

This is not a get-rich-quick proposition—but it will—once started—keep up the regular payments—no matter what the conditions may be "on change," or "on the street"—no matter what the political complexion of the government may be, nor what "policy" may be in effect,—whether wages go up or down, whether panics or wars or rumors of war may blast this fair land. No matter what the future may have in store, the Cracker Jack Gold Mine will go on doing business at the old stand—and you will be able to snap your fingers at the world, and live in comfort and even luxury if you have enough of this stock to bring about those blessed conditions.

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